TRANSGENDER TAPESTRY

FALL 2001

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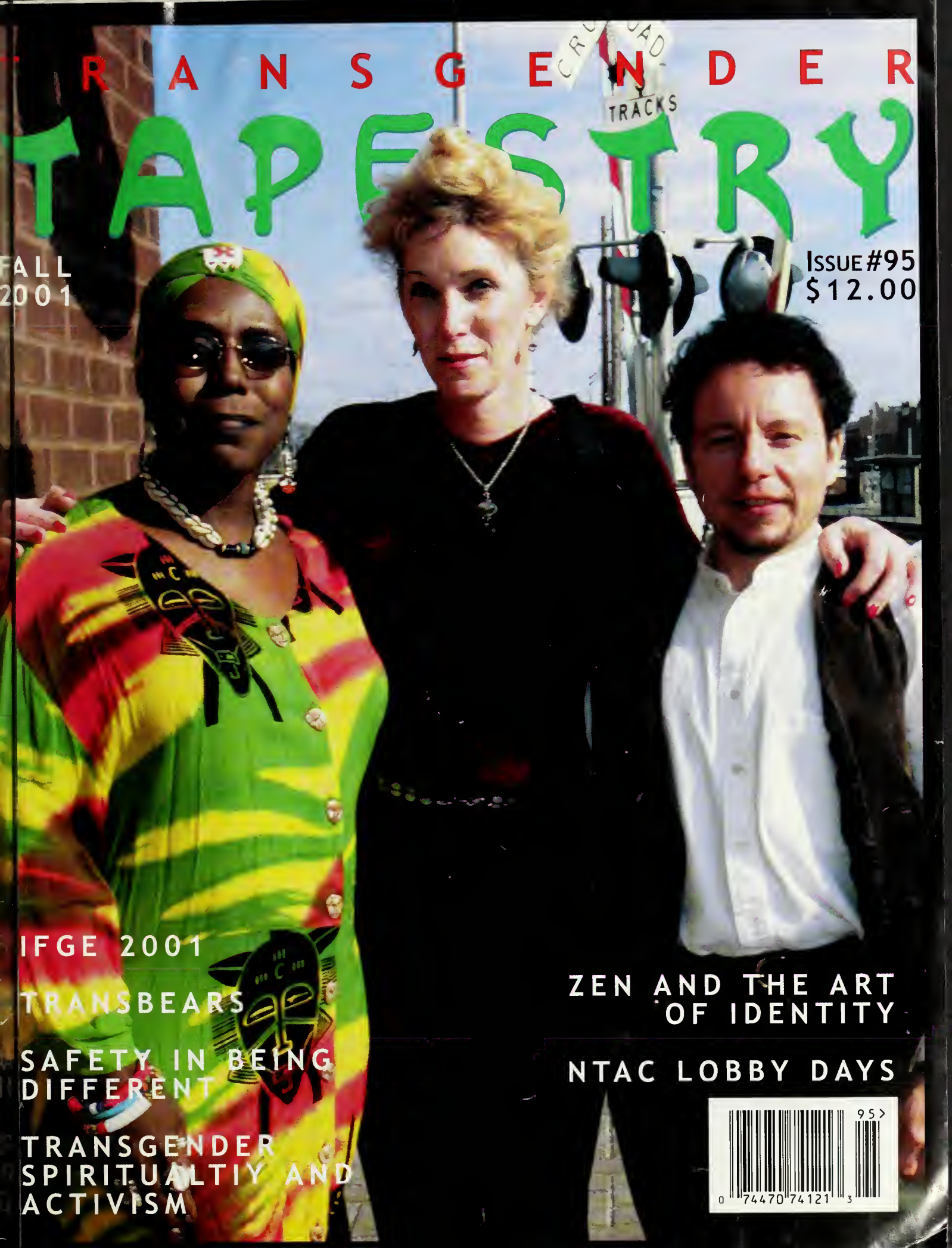

IFGE 2001

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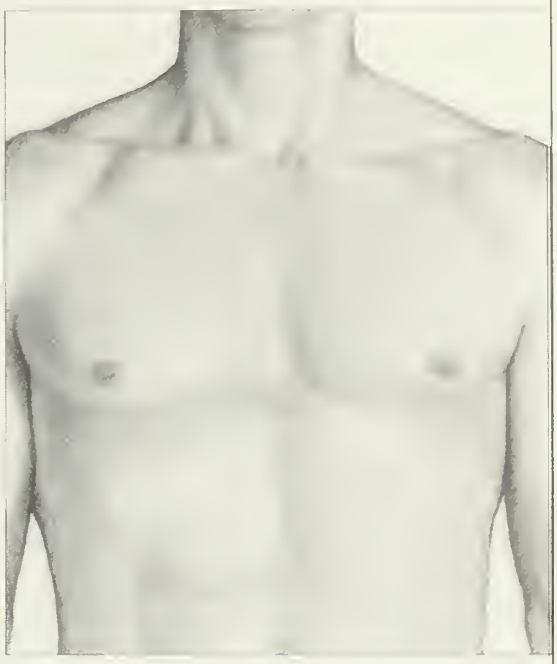

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***Transgender Tapestry* is a magazine for and about crossdressers, transgendered, transsexual, intersexed, and other gender-variant persons, and those who support them.**

OUR READERS

Write for a general audience. Our readers include closeted and out people: crossdressers, transsexuals, transgenderists, intersexed persons, gay men, lesbians, bisexuals, heterosexuals, therapists, physicians, ministers, spouses and significant others, family members, and friends. Our readers span all ages, races, nationalities, religions, spiritualities, beliefs and opinions, and educational backgrounds. Your piece may be targeted for one group, but it should speak to the larger readership.

WHAT TO SEND US

We want original material. We rarely accept simultaneous or previous published submissions.

We re interested in ideas which have been previously under-explored. We accept submissions on gender issues of general interest, including: new (for some people) types of diversity; little-known information about transgender history; under-utilized resources and populations; personal struggles; social or medical issues; humor with an underlying message; and satire.

We want writing that challenges categories, presumptions, and accepted thought.

HOW TO SUBMIT

The best way to send materials is via e-mail. We get it immediately and we don t have to retype it.

Please send your submissions to <*editor@ifge.org*>.Attach a file, using MIME encoding. These formats are acceptable for text files: Microsoft Word, WordPerfect, Rich Text Files (RTF), and Text.

It's okay to send text in the body of an e-mail, but our Eudora Light mail reader doesn't recognize embedded codes.

Graphic images should be in TIFF, EPS, or JPG format.

Unless they re self-extracting, please don t send zipped files without clearing it with us beforehand.

No e-mail? Send a PC-compatible or MAC floppy to Dallas Denny, P.O. Box 33724, Decatur, GA 30033-0724.

THINGS WE SHOULDN'T HAVE TO SAY

DO send us stuff.

Deadlines are firm. Contact us before submitting. Talk with us before writing, if possible. Let us know what you want to do and when you can deliver it. Send us a rough draft if you have one.

Be reliable. Make your word stick.

Be concise. Don t ramble, and don t try to tackle too much in one article.

We hate typing in text, but we understand some people can t afford or don t like computers, so believe it or not, we accept articles on paper.

Please include a brief biography with your submission.

Don t be heartbroken if we don t use your submission.

A rejection often has more to do with the theme or the space available in the magazine than the quality of the writing.

Photograph by Jamie Fenton, IFGE Convention 2001 Arlington Heights, IL

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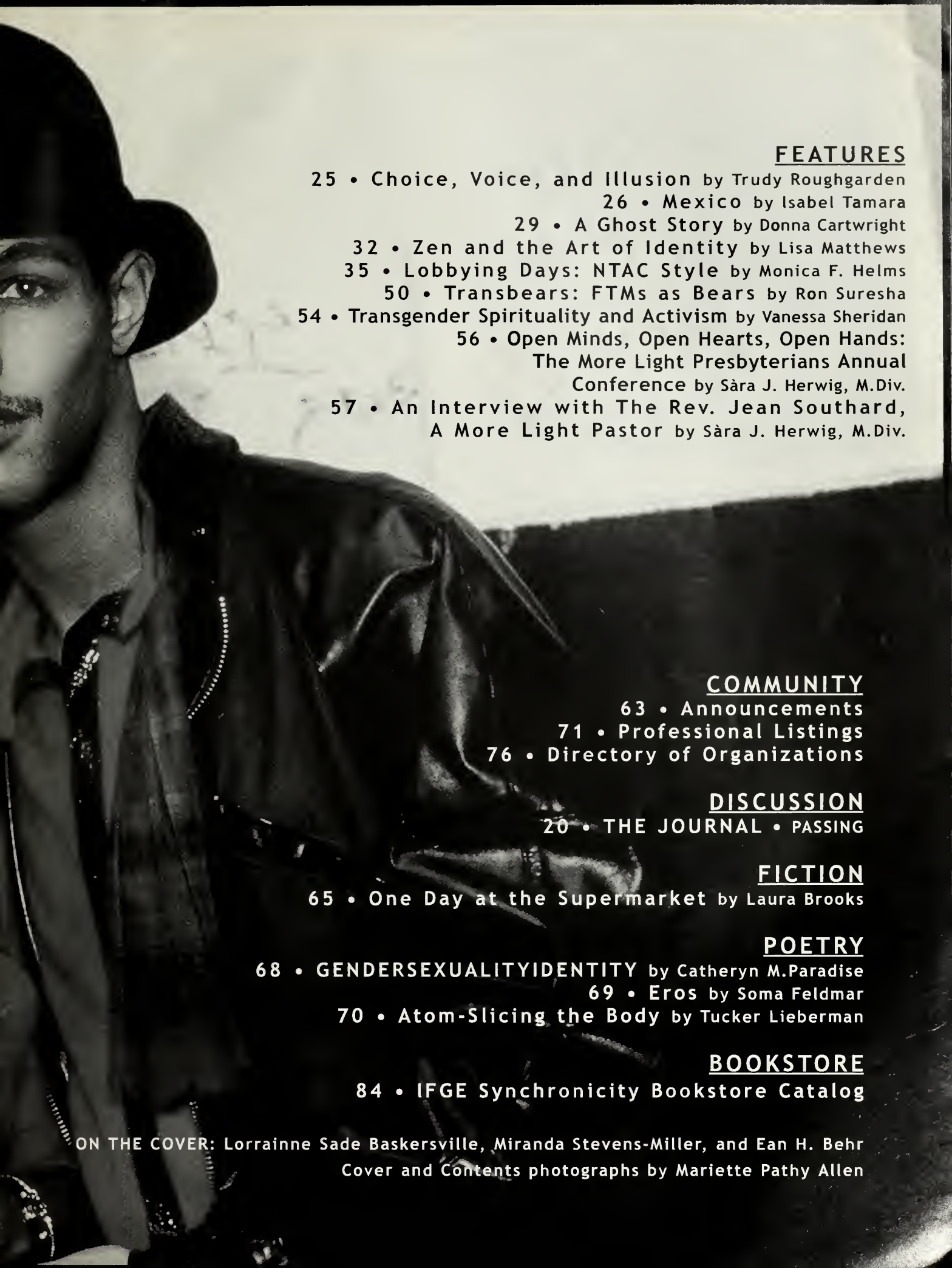

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ON THE COVER: Lorrainne Sade Baskersville, Miranda Stevens-Miller, and Ean H. Behr
Cover and Contents photographs by Mariette Pathy Allen

A MESSAGE FROM THE EDITOR

I LIVE IN THE TINY MUNICIPALITY OF PINE LAKE, GEORGIA, POPULATION 621. WITH ITS CANOPY OF trees and cabin-like houses, Pine Lake is rather like summer camp. The namesake lake is gem-like, surrounded by a park, with paddle boats and canoes, basketball court, playground, benches and gliders, walking paths, peaceful anglers, white sand beach, picture-perfect gazebo and beach house, and an assortment of wildlife which includes bass, catfish, and giant carp; geese, ducks, and herons; owls, woodpeckers, hawks, and an abundance of songbirds; box turtles, snappers, and sliders; salamanders and bullfrogs; squirrels, chipmunks, opossums, raccoons, and muskrats; and, last year, a beaver, which was determined to build its own lake and so was humanely trapped and transported to a wilderness area.

Pine Lake began in the 1930s as a resort for Atlantans, a fishing camp, selected because it was far enough from the city to be peaceful and wild, yet close enough to be accessible. During the post-World War II housing shortage, people began to live in Pine Lake year-round and the community was incorporated. In the course of the Baby Boom years, the one-and two-room cabins were expanded, bathrooms moved inside, wells capped and outhouses dismantled when city water and sewerage became available. Ever since, Pine Lake has been under more-or-less continual re-invention and renovation.

In its latest incarnation, Pine Lake has become a community of musicians, artists, poets, writers, and nonconformists. Not coincidentally, a significant percentage of the citizenry is gay and lesbian and there are at least three transfamilies. The city is an outpost of individualism in a landscape of cookie-cutter conformity. The houses, which have been repeatedly renovated and enlarged until they threaten to overflow their tiny lots, are quirky and unique. Unlike surrounding communities, which levy fines on residents for bad taste, Pine Lake has no restrictions on funkiness; residents can paint their houses any color they wish and decorate in any way they see fit—and do. The neighborhood association is active; not a week goes by without a community breakfast, dinner, concert, class, festival, or dramatic performance. The city's police force, notorious in the '90s for its habit of writing expensive traffic tickets to non-residents traveling through the city on its single main artery, has been scaled back, but Pine Lake is still acclaimed the safest city in Georgia. It's indeed a safe harbor, where doors of cars and houses are rarely locked. Pine Lake is a place where the streets are safe day and night, where walking is a common activity, where neighbors are known by name and personality, an actual community in this postmodern age—indeed, much like summer camp.

Perhaps the most amazing thing about Pine Lake is that it remains true to its nature despite the change in its relation to Atlanta. Once remote, it now merely seems remote, for it is surrounded by a city which long ago reached it, breached it, and grew 50 miles and more beyond. Paradoxically, at 8 miles from Atlanta City Hall, this little retreat which was once considered so far away has become an enviable close-in location.

I bought my Pine Lake house in November, 1998, when the city was beginning to reinvent itself. I'm 200 feet from the lake, in one of the expanded 1930s cabins. It's my first home after a lifetime of living in attics, basements, garages, and rented houses and, once, a mobile home. I've had grand fun improving my sturdy but shabby lady, slowly turning her into a storybook cottage, and I thoroughly enjoy being a member of the eccentric tribe of Pine Lakers.

One day, as I was walking lakeside, I flagged down Pine Lake Mayor Al Fowler as he was driving by. The nice thing about a city of 600-some residents, it's not hard to corral Hizzonor. "Al," I asked, "Does Pine Lake have a transgender nondiscrimination ordinance?"

"I'm not sure," he said, "but I think so. I'll take a look and send you the language by e-mail."

A few days later, I received Al's e-mail, containing the relevant sections:

From: The City of Pine Lake Personnel Manual, *revised and adopted October 1999:*

EQUAL OPPORTUNITY EMPLOYMENT:

The City of Pine Lake is an equal opportunity employer. It has been, is, and will continue to be our policy to afford equal employment opportunity to all qualified persons regardless of race, religion, color, national origin, ancestry, gender, transgender, age, sexual orientation, marital status, political belief or handicap.

From: The Adopting Resolution Establishing and Creating the City of Pine Lake (GA) Human Relations Council, *adopted July 1999:*

Whereas, the denial of rights by reason of race, religion, color, national origin, ancestry, gender, transgender, age, sexual orientation, marital status, political belief or handicap is contrary to the principles of freedom and equality of opportunity and is destructive to a free and democratic society, and....

Pine Lake did indeed have a nondiscrimination policy. I felt a bit cheated. It was already on the books. I hadn't had to fight for it.

Here in Atlanta, transgender education efforts date back at least 15 years, long before the T was added to GLB. It started slowly enough, with Lynn and Jerry Montgomery doing outreach to the Atlanta Gay Center. By the early 1990s, Margaux Schaefer was attending meetings of the Mayor's Gay

and Lesbian Public Safety Task Force, armed with articles I had written for the local gay press. Members of the Sigma Epsilon Tri-Ess chapter and Atlanta Gender Explorations support group were speaking at colleges and universities and to groups of helping professionals. By 1992, there was a transgender booth at Atlanta Pride. I remember sending the Parents and Friends of Lesbians and Gays (PFLAG) tent into a state of panic by asking their position on transgendered folk.

By 1996 or so, transpeople were thoroughly integrated into the social fabric of Atlanta. Mayor Bill Campbell had a transgender advisor. PFLAG. Pride, and most other GLB organizations had become trans-inclusive; there were transfolk on the boards of directors of a half-dozen GLBT organizations. We were receiving prominent, positive coverage in the press and on radio. Donna Johnston had even joined that most conservative and presumably transphobic group, the Log Cabin Republicans. Several hundred transgendered and transsexual people were doing some form of educational and volunteer work.

Atlanta is mind-numbingly large. The metropolitan area consists of perhaps 20 counties, with Fulton and DeKalb being the two originals. In year 2000, something remarkable occurred in the two core counties. First, the schools of my own county, DeKalb, passed a transgender nondiscrimination policy. Decatur, the county seat, passed a transgender nondiscrimination ordinance, and so did the county government. Later that year, the City of Atlanta, which spills over from Fulton into DeKalb, passed its own ordinance. That's what got me thinking about my own little city.

What's amazing about the ordinances is the way they came about, for we transgenders didn't ask for protection. In each case, it happened spontaneously, instigated from within. In Atlanta, for instance, Mayor Bill Campbell went to the City Council because he had learned a police office was transitioning and wanted to ensure there would be no trouble. This is different from other municip alities, where transgenders have taken the lead in getting ordinances passed. It's not that the transfolks in Atlanta wouldn't have demanded such protections—but we didn't need to. Change came about spontaneously after years of quiet gender education.

In the transgender community, our collective attention is focused on the political arena. Yet for every activist doing political work, there are dozens or perhaps hundreds of others quietly doing gender education. For those of you who are doing this work, let me assure you—it may not be glamorous, but it's effective. You're slowly changing the world.

I live in the tiny municipality of Pine Lake, Georgia, population 621, the smallest city in the world with a nondiscrimination ordinance. And I didn't even have to ask for it.

▼

LETTERS

GENDERPAC FALLOUT

I received in the mail today issue 93 of *Transgender Tapestry*. I can tell you have put your entire soul into this magazine, because it is the same high quality as the former *Chrysalis*. I was proud to see it, and I'm proud to know you.

Thank you for the people of color on the front cover. Thanks for the HIV warnings. And thanks for the blast at GenderPac which should "Render PAC" all the money given it by fooled TG folks.

Phyllis Randolph Frye

Chrysalis was a magazine edited by yours truly from 1991-1998—Ed.

I have no great love for Riki Anne Wilchins, but your assertion that she "stealthily" dissolved the board is incorrect. In fact, GenderPAC imploded. The original bylaws we signed on November 2, 1996 required the board to meet and renew them after three years. None of the board members' terms ran past three years. There was never another face-to-face board meeting, so officially and legally, the original GenderPAC ceased to exist on Nov 3, 1999. After that it was simply a matter of choosing a new board, incorporating as a not-for-profit, and filing for a 501(c)(3) for GenderPAC to be reborn. There was nothing stealthy about it. I sent an email to everyone involved (including you), noting that GPAC had dissolved and asked if anyone was interested in trying again. No one was at that time.

In her article, Donna Cartwright claims the first major Washington lobbying activity by transpeople was "... called National Gender Lobby Days (not transgender)." That's incorrect. Not only does the photo show the banner "Transgendered and Proud," but all the comments published after the event, even those of Riki Wilchins, refer to it as the First National Transgender Lobby Day. The comments that can be found in toto on the net at *<http://www.3dcom.com/pw/ntld.html>*. Here are some excerpts:

> "Over 100 transgender-transexual activists and friends took to the nation's capital in the first National Transgender Lobbying Day, dramatically exceeding organizer's most optimistic predictions."
>
> —Riki Wilchins

> "The Transgender Community made history this month. On Sunday October 1, 1995, over 100 transgendered people gathered in suburban Maryland to plan their activities for the First Annual Transgender Lobby Days."
>
> —JoAnn Roberts

It was the second lobby day, in May of 1996, when the name was changed to National Gender Lobby Days. Note that this is still pre-GenderPAC. The rift that occurred during 1997 among the GPAC board members was not due to naming issues or scope of the GPAC mission. It was over Ms Wilchins lone-wolf work style and her refusal to answer to the GPAC board.

JoAnn Roberts
Co-founder, the original GPAC
Author, original GPAC Bylaws

I remember your e-mail. Unfortunately, everyone involved, including Ms. Wilchins, and uh, yeah, myself, simply ignored you, and GenderPAC

continued as before, legal or not. Would that we had listened.

As I recall and you no doubt also remember, the original bylaws were never really valid because of an error in copying, so perhaps GPAC never really existed at all. It's amazing how rapidly things can become history, and how poor our memories can be—Ed.

Right on in splitting from GPAC (*Transgender Tapestry* #93). Can you imagine Gina Reiss having the... gall to say "I'm tired of the fact that 85% of the people calling the office are TG people seeking help." Just say no to GPAC!!

I loved LiAnne Taft's article "Asexual and Alive in Honolulu" (also #93). Hit the nail right on the head when she said for her it's not about sex, it's all about inner peace and loving herself. I show that article to other inmates and guards when they ask me for a blow job or ask me why I don't have sex with males.

Monica Helms—I love your columns!

L. Patricia Thompson
3 1/2 down, 3 1/2 to go

SEX AND THE CROSSDRESSER

Reading Dr. Anne Lawrence's article in issue #92 of *Tapestry*, I was fascinated to discover its candid discussion of sex in relation to transsexuals and transvestites. In the many years of reading and talking to people in the transgender community the subject of sex has barely been touched on, and when it has I often wonder just how truthful the conversations have been. Our society being what it is today has made honest in-depth discussion of sex almost nonexistent. With so little information available and a lot of that information not necessarily true, perhaps a lot of what has been written on the subject of sex and crossdressing may not be altogether accurate.

Interestingly enough, when gender-variant people get together and discuss feelings and relationships, talk of sex is generally passed over or discussed with a hidden agenda. I don't believe this is a result of anything necessarily related to the gender-variant individuals, but just a reluctance of people to discuss personal feelings or actions they feel may show them in a less then favorable light. I have over the years felt that the Judeo-Christian society we live in, because of its sexual morality, has put an unfair stigma on crossdressing. Anthropologists have been telling us for years of societies where crossgendered behavior and or crossdressing have been well-accepted.

I wonder what happens in puberty when a young boy discovers the enjoyment of masturbating. For some that may be an end in itself. If for others that enjoyment can became enhanced with fantasizing about a woman's sexual parts, using a woman's clothing, or even being that woman, why not do that? If, then, the fantasy of a woman's body or wearing her clothing adds to the sexual enjoyment, then could some not just enjoy that part? Do we ever stop enjoying sex? Understandably, we are all born with differing amounts of sex drive. Some are content simply masturbating, while others looking for a more heightened level of enjoyment may partake occasionally in crossdressing. Still others may want it full-time, and yet others need to go as far as surgery to achieve sexual satisfaction. Crossdressing in lieu of or in addition to masturbation to achieve sex urge may be a valid concept.

If, however, this sounds like an oversimplification of the TV/TS phenomena, it fits in with what I have thought for some time, that if not for the stigma our society puts on it, crossdressing could be a normal development for some people.

What starts out as a simple addition to enhance sexual gratification can become a way to achieve that gratification. If this happens, as it may with some people, then a whole new set of dynamics develop. Where masturbating can be done quickly and quietly and in private, getting into the female role to achieve gratification becomes a major endeavor, bringing with it a wide range of problems, including the integration of that behavior into the intimate relationship of family and friends. Another problem is the effect it has on everyone they come in contact with as they engage in this activity to achieve that gratification.

At this point, can crossdressing be considered an addiction? Just as the afternoon cocktail is needed to keep someone content, does the crossdresser need at times to dress in order to achieve that feeling of contentment? Does an addiction have to be a bad thing? Aren't there degrees of addition? Can the part-time crossdresser ever reach the same acceptance as the social drinker? Is the difference between a social drinker and an alcoholic the same as the difference between a crossdresser who dresses occasionally and one who dresses full time? Each of us might want to seek our own answers to these questions.

Lynda Frank

I really, really tried to fill out the gender questionnaire in *Transgender Tapestry* magazine #89, but it didn't work for me. Am I alone here? I was in London when the questionnaire came out, and in London no one is considered to be transsexual unless they have had SRS.

Ideas vary enormously from culture to culture, age to age, even from individual to individual. I personally share the prejudices of the transgendered of Brazil, possibly because I was raised in Texas with some ties to Hispanic culture. These prejudices (and they may be no more than prejudices) are: you really can't change sex; opposite-sex presentation is the supreme expression of our homosexuality (and I love it, when in a "safe" public environment, or when with a sexual partner who appreciates my full dimensions); and SRS for males isn't a cool thing because operated males lose their ability to most fully nurture their sexual partners. Needless to say, my prejudices don't always endear me to others who suffer—as I do—in this gender-insane society. I am definitely not in Brazil.

Mischa Zawaskis
<mischaelb@hotmail.com>

Every year when I receive the membership form and pledge request, I debate whether to spend the money. Today at church I was reminded why it's important to me, as a 54-year-old transvestite, for there to be caring individuals to offer support and encouragement to folks like us. The chorus had a new member, a man in his 40's, I would guess, who had long hair and solid B-cup breast development. He was wearing an oversized sweatshirt so as not to show off his breasts. I sensed his/her self-consciousness and I admired his/her courage—and gratitude that our Unitarian Church welcomes all to its sanctuary.

Anyway, in support of folks like me who wish to transition, I wish to lend some

small financial support and wish you and your staff the best.

Heidi

I wish to recommend in the latest issue of IFGE's *Transgender Tapestry* the page 19 editorial by Dianna Cicotello, entitled "The Clown Among Us is an Angel." She reminds us all that her friend (and my friend) Christine Hochburg is a mirror to us all and should be embraced rather than shunned.

Phyllis Randolph Frye
http://transgenderlegal.com

In *The Journal* Vol. 1, No. 2., Jamison Green, in his piece "Autoandrophilia," brought something to my mind. I would like to open it for discussion.

In our community, transgender is used at two levels—as a substitute for transvestism, and as an umbrella term for transvestism and transsexualism and points in between. I like the latter definition because I'm a male who has grown breasts and yet doesn't expect to go for SRS.

Mr. Green made a point others have made, but the way he said it sank into my brain. He asked, "How many times do I have to say that my gender never changed?" In the next sentence, he says he has had SRS. So I would interpret his statements to mean he is transsexual but not transgendered. My words, not his.

What I am asking is, is transgendered the appropriate term for our community? He is transsexual, but not transgendered. I'm transgendered, but not transsexual. Yet we seek common goals of acceptance. I sincerely hope we are of the same community—but transgender now seems to small a word to cover us all.

I acknowledge that many use the shorthand trans to refer to the community—but that is only a prefix meaning across, like transoceanic steamships and transcontinental railroads. What about the people we seek to include in our community who aren't, and maybe can't be trans? I refer to the intersexed, androgynous, and neutral folks.

Ok all you linguists, wordsmiths, and lexicographers, out there, how about an appropriate umbrella term?

Thank you, Mr. Green, for stimulating my thinking.

Kelly Stevens

Transgender is considered by most in the community to be the umbrella term you are seeking. The word was coined long ago by Virginia Prince, who described herself as a transgenderist, and the noun eventually became an adjective. Kate Bornstein has written that she considers transgender as short for "transgressively gendered," which accurately describes what this community is about. We break the gender rules, all of us.—Ed.

We received the following rant from D. McKay in response to an invitation to respond to the essays on passing in this issue's Journal. We are reproducing it with its idiosyncratic language and punctuation intact—Ed.

We are using this organization to propel our non-dimorphic concepts FAR BEYOND what Tri-Ess and I.F.G.E. have wanted to go. It may take us some time, but if you read the cover page of our last Winter 2001 issue (which I have included another copy of), as well as a recent article from the RENAISSANCE TCN newsletter, I'm also including, you'll understand that we intend to fill the void that the other two major community organizations have branched away from.

Recent dramatic advances have been employed by our organization, and we are confidant THE CORRECT MESSAGE will now begin to be conveyed to the general public through OUR EFFORTS. While Tri-Ess and I.F.G.E. remain stuck in their fantasies and confusing agenda ruts, it will be up to us to provide a much easier and acceptable format that the rest of society can understand.

To put it simply, the transsexual contingent of the community has gone WAY OFF CENTER from where the vast majority of us actually belong, and their agenda goes WAY BEYOND just "passing." We DON'T and CAN'T align with hardly anything you people promote. You've simply gone WAY OUT in left field and may as well stay there. OUR organization (and those who will follow along later), will obviously have to get back on track IN HUMAN TERMS, rather than "trans"-over-idea terms. Ours is NEW, PROGRESSIVE, and vastly more understandable than what has been promoted in the past. And it is TRAVELLERS EXPRESS that will be unveiling these revolutionary concepts. So we really are unconcerned with stories that will appear in future TAPESTRY issues about "passing." In fact to be realistic about it, for every one article I read that attacks the myth of "passing," 25 more will appear inferring the necessity to pass.

What do you think hormones, SRS and transexualism is about if it isn't centered on "passing?" Your own article THE THIRD TIME'S THE CHARM, speaks of "being clocked," as well as work fears and being "passable." So who is trying to fool whom here?

If the transsexual and bi-sexual segment of the community wants to align with the GAY agenda, "passing" themselves off as a different sex, then you should stick with YOUR OWN AGENDA. If Tri-Ess chooses to retain the closeted fantasy idea that they have a SPLIT personality, then that's THEIR OWN AGENDA. Our mission is to take our DRESSING much farther in a more acceptable social understanding. We are being MUCH MORE BASIC, HONEST, and BELIEVABLE, which are the key elements of social acceptance.

I'm sorry if my news isn't more positive for you, but I.F.G.E. and its leadership seem to have completely forgotten what this is really based upon. Instead, they have tried to drag the rest of us into areas we really don't belong at all. Only TRAVELLERS EXPRESS has recognized the problem, and it will be up to us to pioneer a new and centralized initiative, putting this into HUMAN GENDER TERMS that all human beings will more easily be able to relate to.

Sincerely,
D. McKay
founder/Editor
TRAVELLERS EXPRESS

If you will look in your Funk & Wagnalls, *you'll see the prefix trans- can mean not only crossing over, but going above or beyond. While you're at it, you might also look up the word hubris.*

We don't know where you've been these past ten or so years while the rest of us been busy throwing away the old model that required us to label ourselves crossdressers or transsexuals and replacing it with a model that lets us be whatever we want; it seems you have missed the very genderrevolution you envision. Now here you come after the fact, flying a flag with bad sentence construction rampant and a dumbed-down version of the message thousands of us are already taking to the world. Neither does your homophobia become you.

Passing is a complex issue, and yes, perhaps one which is overrated. For transsexuals,

passing has a special significance. You ask, "What do you think hormones, SRS and transsexualism is about if it isn't centered on 'passing?'" Any transsexual could tell you they're not about disguising oneself as something one is not, but about becoming oneself.

We suggest you read Holly Boswell's and Jessica Xavier's essays in this issue's Journal (yes, the very ones to which you chose not to respond) and the responses which will follow in the next two issues—Ed.

Hopefully one of our readers will be able to speak to the following—Ed.

I'm a German journalist. I'm investigating a story that is written in the biography of the transsexual German Dutch variété artist Romy Haag. She describes an organization (AMAHO—Aide Aux Malade Hormonaux) that organized victims of hormone experiments in German concentration camps. By being forced to take synthetic hormones (probably those made by Schering), they suffered a sex change. After the war, they received reparations from the German government. The founder of AMAHO was a person called Marie Andrée Schwidenhammer, who was the first who was officially acknowledged as a transsexual person by the French state, in 1975. Have you ever heard of Ms. Schwidenhamer and that story, which is totally unknown in Germany?

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NEWS

CLIPPINGS SENT BY OUR FRIENDS

Our thanks to the readers who send us newspaper clippings. We won't mention your names, since we're not certain you want to see yourself in print, but you know who you are, dahlings.

New York Major **Rudy Giuliani** has a penchant for dressing up. After his debut in drag a few years ago, his photo appeared nationwide in the newspaper. We've just learned that in March, as an encore, Hizzonor dressed as a Radio City Music Hall Rockette, shaved legs, mesh stockings, high heels, and all.

Now, any crossdresser worth his salt knows the single threshold event separating idle speculator from serious aficionado is leg-shaving. Rudy, it seems, has joined the ranks of the few, the noble, the proud.

A few years ago I had a thought: If I were greedy, unscrupulous, and ambitious, I would open a sex-change dude ranch somewhere out West. Rich MTF guests would check in as bulls and check out as cows—or steers, if they desired the TG option. Ranch hands would be economically disadvantaged FTMs who would get free treatment in exchange for wrangling.

Shucks and dammit, someone has been reading my mind—probably *Weekly World News*. A clipping from that illustrious rag claims a Norwegian cruise line called Enterhaugeau will be offering sex-change operations during a five-day sea cruise. Guests will go abroad and come back a broad. Yes, yes, I know, ouch, that joke dates back to Christine Jorgensen and doesn't include FTMs. Still, think of it: the buffet meals, the seasickness, recovering from SRS in a hammock, the U.S.S. Greenville lurking somewhere beneath the surface. Not to worry, though, those who change their minds at the last minute will be cast adrift in a lifeboat.

WHO WILL? KURZ WILL!

Quick, someone who has owned a computer for more than ten years—who is **Raymond Kurzweil**?

In the early 1980s, when I was attending grad school at Vanderbilt University, I and my classmates were led in solemn silence to the basement of the George Peabody Library, where we were shown a Kurzweil reading machine for the blind. It was the size of a large copying machine and cost upwards of 100 large.

Your computer—yes, the one you're thinking about trading in for a Pentium 4—can do what the Kurzweil reader did, and better. In the '80s, however, translating text to speech was rocket science, and Kurzweil was considered a genius for developing his reading machine, and, before that, his contributions to electronic music via his innovative synthesizers.

One might think someone with so illustrious a history an old fart, and Kurzweil is, sort of, in geek years. He s only 53. That's younger than Mick Jagger and Grace Slick, but it s definitely over the hill for a twentysomething chick singer, a career to which Kurzweil aspires.

To that end, he has, according to an article in *eWorld*, turned his talents to morphing into **Ramona**, a 25-year-old female rock singer. But Ramona is not a creature shaped by hormones and surgery, but rather by electrons, for she is a virtual performer. Kurzweil, through his company KurzweilAI.net, controls Ramona via sensors hooked to his body. He says, "Ramona is a glimpse into a future where meeting virtually will be as common as meeting face-to-face.... By the end of the decade, we ll have digital doubles—or triples."

Ramona is imperfect, but so was Kurzweil's reading machine. Fifteen years ago it cost well more than $100,000; today, text-to-speech software for your computer is less than $100. Expect to see lots of Ramonas by the end of the decade, and, within 25 years, virtual doubles that will be almost impossible to detect.

Ramona the Rock Star can be seen at <*www.KurzweilAI.net*>.

MYSTERY IN NEWBURYPORT

Brouhaha in Newburport, MA, where **Lauren Adolph**, an office manager of an upscale restaurant and a married transsex-

ual woman, died in her sleep after an altercation with three gay-bashers. According to an article by Cathleen Crowley, police have kept close ranks, hinting at a mysterious cause of accidental death; her friends, however, believe she died due to head trauma following the beating. Mrs. Adolph was popular in Newburyport, and methinks there'll be a shakeup in the cop shop before this affair is over.

SUE FALLS

According to the *Sioux Falls Argus Leader*, **Jonna DiRito** has filed a lawsuit against Sioux Valley Hospital and **Dr. Glenn Ridder** because she was denied treatment for complications after orchidectomy. She was turned away from the hospital even though she reported with an abdomen filled with blood. DiRito is also suing **Dr. Michael Kuglitsch** and the Eastern Plains Clinic of Urology, claiming Kuglitsch botched the initial procedure.

APRIL ASHLEY

Interesting article by Jessica Berens in the UK rag *The Observer*, 25 March. **April Ashley** is living in a studio apartment in San Diego and works in a gallery in a mall in Coronado. Great imagery:

> April again. To camera. "He [Arthur] would say, 'You are going to be the most beautiful Lady Rowallan that ever there was,' and I'd say, "Yes, Arthur, but where's the castle?" Johnnie Corbett, the current Lord Rowallan, was most displeased by Ms Ashley's inclusion in the programme. Arthur Corbett's son and heir was at Eton when his father left his mother for what many viewed as a horrifying (and arriviste) she-male mutant.
>
> "The last time I slept with a man was ooh... [long pause] about five or six years ago. I was sitting in the bar getting a little squiffy and suddenly this man comes up to me, about 40, and so good-looking. He said, 'Can I buy you a drink?' And I said, 'Sure.' Because... you know... I'm sure you've done it. Then he said, 'I'm falling in love...' I said, 'What!' He said, 'I'm falling in love with that voice! Has anyone told you that you are beautiful?' I said, 'Yes, many years ago...' I just happened to have a bottle of champagne at home, but it was awful because he was so drunk. The next morning, he said, 'Would you drive me home?' And I said, 'Would you mind terribly walking? I've got to go sailing.'"

BRAZIL

Brazil's fight against AIDS is unique in South America and in fact in the world. There, activists work with the government and expensive medications are duplicated and made available for free and in large quantities.

According to a *Wall Street Journal* article by Miriam Jordan, one of the key players in Brazil's AIDS strategy is MTF transsexual **Jacqueline Rocha**, a model and former English teacher who has been HIV-positive since at least 1995. Rocha is frequently consulted by the Brazilian government and has traveled around the world doing AIDS work. In Brazil, stigmatization takes second-place to the work to be done, a lesson that could be learned by the U.S. Viva, Ms. Rocha!

TIDBITS

In Los Angeles, **Beau Bridges** is starring as a late-life transitioning MTF in Jane Anderson's play, "Looking for Normal"—not to be confused with "Leaving Normal" which was a 1992 Thelma and Louise-like movie. Bridges is apparently taking the role quite seriously. Perhaps he can phone New York Mayor Rudy G. and swap leg-shaving tips.

An April article in the *Akron Beacon* could well be a joke, but isn't. **Sean Brookings**, a MTF transsexual on disability and a widower, is in danger of losing his mobile home to the children of his deceased wife; said kids are claiming the marriage was invalid because Brookings is in fact a female. The saving grace: a will. True trailer trash drama in Ohio. Jerry Springer, are you listening?

Eunuchs have been in the news of late. In India, there has been a rash of elections with hijra winners. According to Planet Out's Transgender Briefs, **Rani Jaan** was the *sixth* hijra elected to public office in the state of Madhya Pradesh. It seems in most cases the populace voted for them to show their displeasure with politics as normal, but, once installed, they must be taken seriously. In South Asia, eunuchs are being used to collect debts. Why? Their nuisance value. People will pay up rather than be embarrassed by having hijra hanging out on their doorsteps.

Another trannie politican is New Zealand's **Georgina Beyer**, who starred in the 1985 short "Jewel's Darl" (a must see) and the author of the autobiographical *Change for the Better*. She has announced that she won't be running for another term in Parliament. Beyer says she plans to spend more time with her Maori tribe and family.

More dead trannies. **Alina Marie Barragan** (Manuel Reyes Eredia), strangled (allegedly, humph, humph) by **Kozi Santino Scott**. Defense claims strangulation was accidental and unintentional. Scott became enraged when Barragan refused to acknowledge she was male. Being transsexual, she of course didn't consider herself such, and so wouldn't say she was. *Southern Voice* reported a string of transgender slayings in the Savannah Georgia/Jacksonville Florida, admitting the possibility of a serial killer. And in Buffalo, **James Jerome Mack** was tortured, killed, and his body set on fire by four boys and a girl, apparently because of his relationship with one boy-girl named Tashia. The district attorney is seeking first-degree murder charges against at least one of the suspects. Under New York law, this individual would be subject to being tortured, killed, and burned by the state, if convicted. Oh, wait, unlike Georgia, New York doesn't used use Old Sparky anymore. So let's just say tortured and killed.

According to a 16 March article in the UK newspaper *The Register*, a child molester was arrested when he fondled a Japanese policeman's fake breasts fondled; the male policeman was dressed as a schoolgirl. The article didn't say whether he enjoyed the experience.

Tammy Feldbaum, a married Pittsburgh MTF transsexual, has been charged in the castration death of her husband. More here than meets the eye. Tammy admittedly likes to cut, and her husband apparently took an active hand in his own castration. Greedy prosecutors foresee an easy conviction, so Ms. Feldbaum's future doesn't look rosy.

Village Voice columnist **Norah Vincent** has been spewing anti-transsexual nonsense for some time now. Most recently, she went off on San Francisco's decision to fund sex change procedures for its employees. Vincent calls this "special rights."

Go to <*www.villagevoice.com*> and search for Norah Vincent to see readers' overwhelmingly negative reaction to Vincent's hatefest.

Good press in the *Los Angeles Times*, where **Mary McNamara** published a series of positive articles in February. Check it out at <*www.latimes.com*>.

More, much more, has been happening, but we're out of room. Until next time.

▼

COLUMNS

And That's The Way It is!

by Monica F. Helms

She sat in front of her computer screen, eyes glossed over from the lack of ideas and low brain function. The deadline for her column was approaching, but she still could not decide how to open it. "I'm doomed," she thought. "If I fail to get this in on time, my editor will have me covering the transgender pet circuit for the next three years. I remember the last person who didn't get their column in." A cold chill shot down her spine. They found him in a gay bar in DC, telling everyone a bunch of religious-types had cured him from being transsexual. It didn't matter that he had had SRS five years earlier.

As she stared into the computer, the light from the screen grew brighter and brighter. The heat made the skin on her face feel flushed. Brilliant light filled the room and she found herself completely engulfed within it. Then ... a voice.

"Who dares to disturb the Great and Powerful Oz?"

"What? You gotta be kidding me!" She could not see for the blinding light.

"Approach!"

"Approach where? I can't see anything."

"And pay no attention to the man behind the curtain."

"What man? What curtain? And don't worry, I don't pay attention to guys anyway."

"Silence, you pathetic piece of palpitating poultry poop!"

"Hey! Watch that!"

"I know why you came to see the Great and Powerful Oz!"

"You do? How do you know when I don't even know?"

"Duh! How do you think I got the words 'Great and Powerful' in my name in the first place? Geez, I get no respect these days."

"Okay, so enlighten me, Mr. 'Great and Powerful'."

"You're here to find an opening for your column!"

"You're right. You got one for me?"

"Hell, no! I do 'brains, hearts and courage.' I don't do 'columns.' Figure it out yourself!"

Suddenly the light vanished and she found herself in the familiar surroundings of her room. "Damn. That'll teach me not to drink vodka while watching The Wizard of Oz."

I LEFT MY PARTS IN SAN FRANCISCO

April 30, 2001: In a historic move, the San Francisco Board of Supervisors approved, by a 9-2 margin, a benefit which will allow city employees to have a portion of their sex-change operation paid for by the city. Those who work for the city government for one year are eligible to receive reimbursement for the cost of SRS: 85% if the employee uses an in-network surgeon, and as much as 50% for out-of-network doctors. I'm wondering: Are there any experienced SRS doctors in the San Francisco health care system? Still, 50% is nothing to sneeze at. The new benefit also includes hormone treatments and other procedures.

Before the benefit was voted on, it appeared the opposition had developed some support. It was nip-and-tuck there for a while, as local activists worked to cut off the support for the opposition by calling a write-in campaign to the Board of Supervisors. The campaign came off as smoothly as a clean incision by a well-trained surgeon and injected a sense of urgency into the transgender community. The votes needed to pass the measure were there after the Board transitioned through the discussion phase.

Uninformed individuals in the City by the Bay continue to complain that their tax dollars are now going to pay for an "elective procedure." This is a great opportunity for the activists in the Bay Area to educate the general population on why this so-called "elective procedure" needs to be covered by insurance, and the relatively small cost to the insurance companies. The maximum coverage set by the new benefit is $77,000, which is nothing compared to the expensive procedures insurance companies currently cover. Let us hope San Francisco has opened the door to a time when all insurance companies will cover SRS. I suggest we, as a community, begin approaching our own insurance companies and asking them to look into this. You can bet I'm calling mine.

MORE DEATHS, MORE SADNESS

The first quarter of 2001 saw its share of bloody transgender murders. By the end of April, we not only had five names for this year, but had been made aware of two unknown murders from previous years. Three of the seven new names were from Texas, two of those in Houston. Brandi Houston was found murdered on January 26 and Francisco Javier Luna was discov-

ered March 4 with multiple gunshot wounds in the face, stomach and shoulder. The other Texas vietim, Antonio Johnson, was shot in the head on April 10th.

The first death of the new century took place in Buffalo, New York, when James Jerome Maek was found beaten with beer bottles, sexually assaulted with a broom handle, strangled with an eleetrie eord, then drowned in a bathtub. His body was later set on fire in a trash behind a ehureh. Maek's death oeeurred not beeause he was transgendered, but beeause he was dating a transgendered woman. A similar death occurred in 1999 at Ft. Campbell, Kentueky, when PFC Barry Winehell was beaten to death with a baseball bat, in part beeause he was dating a transsexual.

In my opinion, the saddest death took plaee in Ashburn, GA, when on January 7, 2001, Robert Martin, a known gay erossdresser, was brutally beaten and left for dead. This gentle man was well-liked by his eommunity and was the sole supporter of his mother and mentally-disabled younger brother. He clung to life for three months, with his mother at his side the entire time. Martin died on April 3, 2001. His murder is similar to that of Tracy Thompson, who was killed 20 miles north of Ashburn, in Cordele, Georgia, on Mareh 30, 1999. Both murders are unsolved.

Two previously unknown murders took plaee in Savannah, GA on October 15, 1999 and November 20, 2000. Both were Afriean-Ameriean sex-workers, and they were both killed in a similar fashion.

I've shed more tears in the first quarter of 2001 than in all my previous years of aetivism eombined. The death of Robert Martin took its toll on me and the rest of the Georgia transgender eommunity. My friends in Texas felt similar frustrations when, for a while there, their state seemed like a transgender killing field. More and more states are working towards equal rights for all of their eitizens, whieh will help in the long run. These laws are the beginning of the edueation proeess. In my opinion, edueation is the best tool to stop the bullets.

WE'RE BACK IN KANSAS AGAIN

A panel of three judges of the Kansas Court of Appeals unanimously overturned a lower court deeision that stated a marriage of a person who has had their sex changed does not violate the state's ban on same-sex marriages. They ruled that the eourts must determine what the person's sex is at the time of marriage and not at the time of birth. The decision was based on an appeal by the lawyers of J'Noel Gardiner, a Kansas woman who was embroiled in a legal dispute over $2.5 million dollar estate with her husband's son, Joe.

This deeision will have ramifieations on other cases across the eountry. Appeals Judge Robert Gernon said, "We can no longer eonclude who is male or who is female by the amount of facial hair one has or the size of one's feet."

Pineh me. (Hey! It's just a saying!) Have we finally reached the 21st Century? Judges with some common sense? Can we have them eloned and spread throughout the eountry? This is some of the best news to eome from the eourts since a transsexual was awarded a ehunk of money in New Jersey for being diseriminated against by Wal-Mart. I ean only hope those transsexuals deep in the woodwork will learn about this decision, in case they ever find themselves in a similar situation.

Okay, J'Noel, it's time to throw a eelebration party. My name is Moniea Helms, and I want to be your new best friend. Well, it ean't hurt to ask.

WOMEN BEHIND BARS

A eouple of stories have popped up reeently on the treatment of transsexual prisoners. In Bensalem, Pennsylvania, Patricia Colleen McGrath was caught robbing a bank and was senteneed to 35 years in a medium-seeurity prison. U.S. District Judge Jan E. DuBois had trouble deciding whether to send MeGrath to a prison for women or for men.

"She has shoulder-length hair," DuBois said. "I reeall during the trial she wore her hair in a ponytail. She has no facial or body hair ... She has prominent high eheekbones. She has large breasts requiring a size D-eup bra. Her voice is high-pitehed, and her overall presenee to me is of a woman."

MeGrath told DuBois she had lived the entire time from 1974 as a female, but has never had SRS. Based on this, Judge DuBois eoneluded MeGrath would be in danger from male prisoners if plaeed in the general population. She sent the convicted bank robber to a woman's prison.

Metropolitan Atlanta's Cobb County is infamous for its anti-gay ordinanee of the mid-'90s. At the Cobb County Detention Center in Marietta, a young transsexual by the name of Vanessa was pieked up for forgery and was waiting to be assigned a lawyer. Through AIDS Survival in Atlanta, the transgender aetivist group Trans=Aetion learned she was in isolation and was not getting her hormones. When visiting the jail, a representative from Trans=Aetion discovered that not only was she being

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denied hormones, but since she was in the male side of the jail, she was denied a bra to keep her silicone-injected breasts in place. Without the brassiere to keep it in place, the silicone was moving about within her body. Trans=Action pointed out to jail authorities that Vanessa was at risk for severe depression for being denied her hormones and could die if the shifting silicone found its way into her respiratory system.

A few days later, Lou Adler, the Director of the Cobb Co. Detention Center, contacted Trans=Action to let us know the person in question had been released. Trans=Action offered to provide assistance next time Cobb County had a transgendered prisoner, and offered to do sensitivity training for the detention officers. Director Alder decided to incorporate classes on transgender issues in his next training session, with Trans=Action as the instructors. Seeing these two stories gives me hope after all.

(Okay, okay, I'll admit that I was involved in that last piece at the Cobb Co. Detention Center. You just don't understand the pressure Dallas has us writers under to produce more and more. I now have to go out and create stories just to satisfy her lust for words. It's so stressful! Well, at least she gives us decent raises. What's "zero times two?")

IN MEMORY: PENNI ASHE MATZ

In March, our community lost one of its most respected and tireless leaders, Penni Ashe Matz. Before I began typing out my thoughts and what I remember about her, I reread the words written by Jessica Xavier (Gender Advocacy Internet News, 4/8/01). Tears formed in my eyes.

I never had the opportunity to meet with Penni face-to-face, but she had an impact on my life nevertheless. The first time I communicated with her was in early 1998. I had just renewed my membership in the United States Submarine Veterans, Inc. after a long struggle with the leadership to stay a member. Penni congratulated me on my victory and pointed out how important it is for transgendered people to show their pride in being veterans. She was proud of her military service, and I learned a lot from her attitude.

About a year and a half later, Penni very instrumental in helping Amanda Schrader and I form the grassroots activism group It's Time, Arizona! When looking around for a successful model, It's Time, Massachusetts! kept coming up as one of the best choice. We made several calls to Penni, picking her brain for all the different things she did to make ITMA successful. We followed all her suggestions, modifying some to better fit the political climate of Arizona. Sadly, ITAZ is no longer functioning, but Amanda says she is working on reviving it. However, one of ITAZ's legacies is the current civil rights bill being debated by the Arizona legislators. The words "gender expression" are in that bill because we followed Penni's suggestions on being visible and involved in all aspects of the GLBT community. By her hard work and her example, many transgendered people will benefit in places far from her home state of Massachusetts.

In the early 1970s, there was a song about all the rock stars who reside in "Rock-N-Roll Heaven." It got me thinking. If there is a "Transgender Heaven," you can bet Penni is there, discussing the meaning of life with Christine Jorgensen, Brandon Teena, and Tyra Hunter. She will be given a place of honor up there, as she is given a place of honor down here. We will miss her energy and her wisdom. And I? I will be forever in her debt. Thank you for everything, Penni. You will always have a place in my heart.

Damn. More tears.

▼

by Miqqi Alicia Gilbert, Ph.D.

COLUMNS

Miqqitalk

The Politics of Passing

Passing is a multi-faceted and complex issue if only because it can mean so many different things. Take two basic senses of the word. First, one can "pass unnoticed," which means that you don't bring attention to yourself simply by being in a public space. Secondly, one can "pass inspection," which may mean that you're noticed, but approval is given to the way you look. How ironic: passing can mean both avoiding attention and receiving it.

The kind of passing you want depends on the situation, who you are, and what your goals are. If you're shopping alone at a mall you may very well want to pass along without attracting attention, and will be perfectly happy only if no one gives you a second look. Your goal, then, is to simply be accepted as a shopper, and if anyone does look at you it might perhaps be to admire your sweater or check out your hairstyle. On the other hand, you might be all dolled up and out for a night of clubbing. When you make your entrance, you want to be noticed, want heads to turn, and expect to be inspected. If you're in drag mode, not being noticed would be a downright insult!

Of course, mostly, when we talk about passing we mean one thing: being taken as a genuine (i.e., birth-designated) member of the gender which you are presenting. If you're MTF, that means being considered a woman, and if you're FTM then you want to be taken to be a man. I understand this very well, but I do think it important to remember that passing can mean different things at different times, and that not being noticed is not always what it's about. Is a crossdresser wearing a tight mini-skirt, four-inch heels, and a gauzy blouse at a mall passing if she is taken to be a badly dressed genetic woman? She's being noticed, maybe even stared at, possibly with disapproval. Passing? You figure it out.

So we're talking about good old ordinary passing, the kind that lets us go about our business without people nudging each other and whispering, "Hey, did you see that?!?" It's the kind of passing that gives you the option of disappearing if you choose to. Sure, you might be noticeable because you're FTM and you're shorter than most guys around, or you're MTF and most women don't have your shoulders. But by and large, people who look at you think, "Short guy," and, "Wow, she should be a linebacker," rather than, "Hey, that's really a woman!" or "Hey, that's a guy in a dress!" Even this kind of passing isn't simple, because there are at least three important aspects to it. The first is political, the second functional, and the third social. I want to look at each of these, but I'm going to spend most of my time on the last. To discuss these I want to get down to cases and consider a typical MTF crossdresser, and what passing means to him.

The politics of passing are discussed at length by Holly Boswell and Jessica Xavier in the Journal section of this issue; I just need to say a couple of things about our sample crossdresser. First of all, the majority of crossdressers are not highly political animals (as opposed, say, to party animals). There are reasons for this I have mentioned before, the most notable being that real politics means stepping out of the closet, and the majority of crosssdressers are terrified of that prospect. So, going shopping or to a restaurant and being recognized is not an attractive proposition for most crossdressers. Mind you, many I know have come to believe that they might be recognized as a crossdresser, but not as the person they are. That means their identity is safe, even if their off-hour practices are public. (It's true, ninety-nine times out of a hundred, your co-worker who happens to turn up in the same restaurant won't look at you twice. You just don't look like you.)

The point is that passing and not being recognized as a crossdresser does nothing to advance the cause of gender freedom. If no one notices you're a man in a charming taupe skirt with a chocolate brown cashmere sweater and matching pumps, it does nothing to educate the masses that there are men who like to wear dresses and women who favor BVDs. So, in this sense, passing ceases to be a political act unless you finally turn around and say, "Oh, and by the way, I happen to have a penis." But it's okay to keep your mouth shut. No one has to be political all the time. There are enough times when your club is at a hotel and the other guests start seeing how much fun you're all having, or you chat some up restaurant patrons at your club's dinner, to allow you to have a stroll at a mall without carrying a banner. Yes, some people think you ought to do that, and when you do it makes the

world a better place, but it's not required all the time.

Which leads to the functional part—safety. Whether you're a crossdresser or transsexual, MTF or FTM, it's important to be safe, and almost as important to feel safe. When you pass—when the people around you do not read you as a gender outlaw—then you've increased your margin of safety to that of the regular population. It's one thing to be an outlaw and make a political statement; it's another to be a martyr—a job I, for one, have never wanted. So, when I walk down the street, drive in my car, go shopping, or walk on campus, then yes, I want to pass, because it's always risky to cross the gender divide, and I don't always want to be on alert.

For me, in the end, the most interesting—no, fascinating—aspect of passing is the social. The trouble is, it never happens at transgender events, or, at least, at most of them, because it involves my being taken as a woman and interacted with by someone straight. These, for me, have been the most profound learning experiences.

Since I do research in gender theory, I'm familiar with such things as the differences in the ways men and women communicate and the sorts of habits men have when dealing with women. But it's one thing to know that mens' idea of helping is to solve a problem for you, and quite another to have two men trying to get the gas tank on my rented car open while I stood by being completely ignored.

I'd always heard that women academics at conferences must "lead with their credentials." I never knew, really knew, what that meant until I was at a mixed [male, female, TG, straight] conference and introduced myself to a couple of straight sex researchers: "Hi, I'm Miqqi Alicia from Toronto." Now, I may not be a super famous person, but as a guy, when I'm at a conference and introduce myself, people want to know about me: where do I work, what's my specialty, and so on. As Miqqi, these two guys answered politely, and after about forty-five seconds started scanning the room to see if someone more interesting was nearby. This does not happen to Michael. Not only that, but it happened again that night, also with a guy. Pondering my sudden lack of appeal, I had an insight and decided on a plan.

The next morning when I went down to the sessions I found the same guys, but this time I introduced myself thusly: "Hi, I'm Miqqi Gilbert in the Department of Philosophy of York University in Toronto." Guess what? We talked, and I learned that if you are taken for a woman you need to establish straightaway that you are someone of significance, not a wife or a girlfriend, not just another woman. If you're a man, it's assumed by other men that you have status; to do otherwise would be insulting, so it's only done by very rich or powerful men. If you're a woman, the default is that you don't have status, or if you do, it's derivative on the men in your life. Living this, experiencing it even for moments, is mind-blowing and eye-opening.

These experiences are as precious to me as the time a very nice man escorted me to dinner, spoke about himself all night, and his only response to my saying anything about me was to interrupt with yet another story about him. Yes, Virginia, it's all true.

So for me, passing isn't about politics, or even, usually, about safety. It's about having an opportunity to take a walk on the other side, to experience the kinds of interactions women deal with on a daily basis. Yes, when I'm read as transgendered, when I give a workshop or talk about crossdressers and the audience knows who and what I am, I think that's important. But the most precious times, the ones that I re-tell, that I grow the most from, are when I'm allowed to reverse the lens and live for that moment in my feminist consciousness as a woman interacting with other women or carefully navigating my way among men.

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FOOTNOTE: You may have missed *Miqqi Talk* last issue—at least I hope you did! Sadly, the magazine gremlins were at play, and my column was left out. I expect that one to come out soon, likely in the next issue. In the meantime, please keep writing, I enjoy knowing that you're actually reading me - whether you agree or not.

So write to *<miqqi@gilbert1.net>* and let me know how your head is.

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by Li Anne W. Taft

"You Can't Use the Bathroom"

and Other Amazing Things Heard Along the Way

Excerpts from the Diary of a Woman who Journeyed the Gender Frontier

Originally published in *DaKine* magazine (Honolulu) February, 2001

The journey between genders can be the most challenging of all human endeavors. It is a grand exploration, full of dangers and unknowns, yet it provides great personal reward. The passage sometimes takes years, generating an amazing amount of verbal observations from others along the way. Ranging from lighthearted and mischievous to rude, from judgmental to vulgar, these comments suggest that many nontransgendered people view the voyage between sexes as mysterious and frightening.

Comments like "Are you doing this for men?" "You have boobs? I thought you were a man!" "What do you have between you legs?" have sent me running for cover, but have also made me chuckle at the ignorance of others.

Over the past six years, I've filled my gender-journeying diary with an array of unforgettable comments. Many are from the earlier stages of my sex change and remark on my unique blend of physical characteristics. Once, starting a new job, I was told, "You resemble Xena, the woman warrior." Years ago, a priest/friend declared, "Your feet are too big for me to see you as a woman." At a recent social occasion, I was bluntly told, "You look just like George W. Bush." The most amusing response was "Women's to the right; men's to the left," after I had asked a perplexed waiter where I could find the bathroom.

The following entries from my diary are dated from November 1, 1994, when I began a hormone therapy program and started to appear as a woman on a daily basis. All passages in quotation marks were actually spoken.

5 months: After the start of classes at the University of Hawaii, I discovered my sex designation in the system had been changed to male, causing some confusion among my instructors. I had left the gender field blank, but it seems the registrar clerk "felt compelled to write in male because that was her opinion." When I protested, the Registrar Director told me "The computer database won't accept a blank gender field." I firmly told him that if my gender needed to be indicated, female was the correct choice, and he politely changed my records.

8 months: "Are you changing to a woman or changing to a man?" Lenore asked, as we waited for the lesbian support meeting to begin. "Funny you should ask that!" I responded, watching her light up her slim cigar and brush back her Mohawk cut.

1.5 years: "You have ten seconds to get out of the store!" the manager shouted. He had wrongly accusing me of sexually approaching an associate. "You must have the wrong person," I had responded, only to learn that my bra size inquiry had provoked a clerk to complain. The police arrived and warned me I was "banned from the store for a year for trespassing." They refused to record my complaint of harassment and assault against the transphobic manager, who had tried to push me out the door.

2.6 years: "We don't take blood from mahus," the "courtesy" clerk said as I arrived at the medical firm in response to an ad for donors. The Director clarified that: "We don't take blood from those with a homosexual appearance." When I stated I was heterosexual, he laughed and rudely replied, "Why should I believe you?" Walking to the door, I passed several destitute, dirty people who would receive $5.00 for their donations.

4 years: Exiting a store's women's room, a security guard sneered at me: "We received reports of a man in there—you should not use that bathroom." I responded in a perplexed yet ladylike manner. "Being a woman," I said, "I use women's bathrooms when I have to go." Later, when I protested to the manager that his security guards were not "gender police," he agreed and addressed me as "Ms. Taft" as I departed.

I find it remarkable that strangers, new acquaintances, and friends alike made such unprovoked and unsolicited comments. Thankfully, their careless words never really affected my self-esteem—nor have I ever suffered physical harm. But I do wonder if people who feel this need to express themselves in ways described above might have personal issues against transgendered people. Certainly, they show little respect or tolerance for those they perceive as being different because of their gender variance.

It's a fact of life that people can be rude and disrespectful to others. But after hearing phrases such as "I'm simply curious about sex changes" and "We're just being playful with mahus," it's evident to me that transgendered people are too

often open targets for the ignorance of others. The bottom line is that transgendered men and woman have real feelings and a just desire for dignity. They are no different from nontransgendered people in that way.

My dream is that one day transgendered folks will be allowed to exercise their basic human right to live life in their own way without the rudeness and harassment others throw upon them on a daily basis. Only when this occurs will our world be a safe place for those who undertake such a unique personal journey.

Recommended Reading: "The Spiritual Side of Gender Journeying" by Petra L. Doan, *Transgender Tapestry Magazine*, Winter 2001 issue.

Li Anne W. Taft, *a Hawaii resident since 1993, lives in Honolulu. She has been active in Hawaii Transgender Outreach (HTGO) and Life Foundation's Transgender Community Action Committee (T-CAC), and gnest lectnres at area colleges on gender issnes. Please email your questions and comments to* <Lwaioli@cs.com>.

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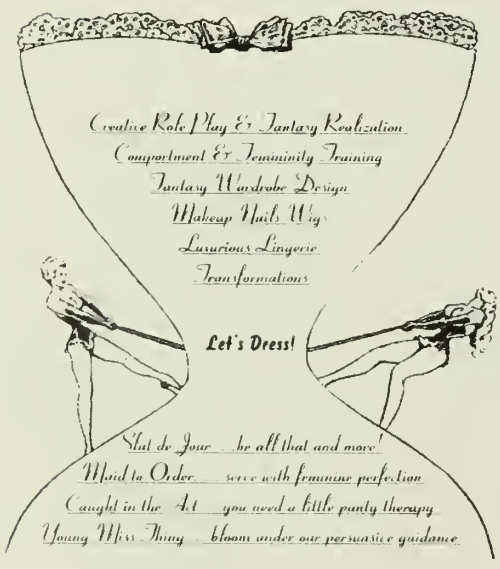

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The Journal

Volume I, No. 4—Transgender Tapestry #95

In this issue: PASSING

This issue we feature controversial essays on passing by Holly Boswell and Jessica Xavier. Next issue will have responses. We welcome readers' responses as well—Ed.

THE TRANSGENDER REVOLUTION

by Holly Boswell

OUR HISTORICAL REEMERGENCE

Prior to the 1990's, the emerging transgender community consisted of three recognizable factions: crossdressers, transsexuals, and drag artists. This was enough to establish that a person's gender could manifest independently of their anatomical sex. Ironically, these expressions remained limited to the same two genders the culture had constructed around their genitals. Their rebellion was merely a reaction to the duality of an oppressive system of gender. It in fact reinforced sex-role stereotyping, and was ultimately assimilationist.

Androgyny, the balanced blend of masculine and feminine, had become a model for optimum mental health in the 1960's, yet also failed to reach beyond the context of gender duality. The Bem Sex-Role Inventory lists 200 human traits, but the groupings that make up each gender are assigned quite differently from culture to culture. Perhaps true gender is nothing more than one's unique matrix of these traits, and there would be as many genders as there are people if it were not for cultural delineation. Imagine, if you can, a non-polarized culture where each person would be free to explore and express their true nature.

If people were more honest about it, they would find themselves somewhere in the middle of the bell-shaped curve of gender distribution rather than the Rambo-Bimbo extremes. And while most of us have this androgynous potential, the traditions of alternative gender expression involve a minority within which these tendencies are much more pronounced. These are the profoundly transgendered, who have real difficulty conforming to polarized codes of gender, and whose gender identities stray far beyond the normal expectations of their biological sex.

The broader notion of "transgender" caught on in the 1990's, and was especially welcomed by those who had never truly been able to identify as either man or woman. We are now beginning to see a newly blossoming—yet anciently rooted—way of being that defies and transcends the fallacious linkage between biological sex and gender expression. While biological sex manifests most noticeably between our legs, the complexity of gender expression originates between our ears. Even so, the concept of sex itself must be challenged in view of recurrent hermaphroditism and a host of other persistent psycho-social deviations from so-called male and female characteristics. Sex can be as much a state of mind as the outward expression we call gender. It's time to move beyond the bipolar model of sex and gender based solely on anatomy. If humanity is to evolve, we must honor the rainbow of possibilities emanating from within our hearts, minds, and spirits.

It's important to recognize that this new paradigm of gender is being articulated by the people who are living it. For us, the experience comes first, *then* our conceptual explanation of it—unlike the academic approach of postulating an hypothesis which must then be proven. Some of us have been the willing subjects of research, but we are also recognizing the need to assert our own voices.

We are discovering how difficult it is to describe to others what it is like to be transgendered. We are amazed that despite our elaborate explanations, no one can ever quite understand our experience until we realize that neither have we ever understood what it is to be strictly a man or a woman. We seem to be both, or neither, but ultimately only ourselves. Is transgender merely a result of being more honest with oneself and more resistant to socialization? Is it chromosomally or hormonally induced, or better explained as spirit taking precedence over form? The word "transgender" describes much more than crossing between the poles of gender. It more aptly refers to the transgression of gender norms, of being freely gendered, or even free of gender. It involves deeper self-realization and reinventing oneself beyond gender.

Anthropologists have been helping us unearth the many precedents of our "third sex" ancestors, proving we have existed throughout history all over the planet as a normal, recurring expression of human nature. Some might even argue we are actually the "first sex." Various cultures in the past have honored our unique abilities and welcomed our special contributions to society as shamans, spiritual leaders, visionaries, healers, mediators, counselors, teachers and artists. Within these value systems, every being has its sacred purpose, and no one is to be wasted.

It is most telling to examine how our gender system has treated the intersexed—those born hermaphroditic with

"ambiguous" genitalia. The medical establishment has finally acknowledged the common practice of sex reassignment surgery at birth, and that there are far more intersexed people than transsexuals. But there is no place for gender variance in our culture. For many now, our innate transgression of bipolar gender inspires us to consider transcending gender altogether rather than suffer the insistent misrepresentation of further categorization.

Increasingly, we transgendered are opting to customize our personal transformations differently from the transsexual model, becoming truly gender-variant despite medical advances that would enable us to physically approximate our so-called opposite sex. It has only been within the last few decades that some of us were seduced by the ability to pass and assimilate, relieving society of its responsibility to recognize more than two genders. But the paradigm of transgender—perhaps all gender—is shifting. We are choosing to define ourselves outside of the culture and the gender it imposes. Transgendered people are redefining gender.

THE TYRANNY OF PASSING*

* A phrase coined by Callan Williams

Since this range of human expression we have come to know as transgender has been accommodated and even honored throughout history, why are we being told by our presumably sophisticated society to cloak ourselves in the guise of normalcy? As Leslie Feinberg wrote, "It is passing that's historically new. Passing means hiding. Passing means invisibility. Transgendered people should be able to live and express their gender without criticism or threats of violence. But that is not the case today."

In actuality, the pressure of gender conformity is felt by all people, but the fear and denial surrounding transgender expression is nothing short of tyrannical. As any observer of a transgender support group meeting could attest, if the chosen topic is not somehow already related to our preoccupation with passing, it is the urgent but dreaded subtext—the proverbial elephant in the middle of the room. And for every person at that meeting, there are ten more who will never leave their closets for fear of not passing.

How many would choose to run this gauntlet if we believed we had the choice? If we didn't have to pass, would we still make the effort? Would those of us who could still do it just for fun? If passing was no longer required, how would we choose to express ourselves? I have taken this elephant for a ride at three large transgender gatherings. What follows are the composite answers to three questions I posed: What are the advantages of passing? What are the disadvantages? And ideally, how would you want to express yourself?

The advantages were expressed as four discernible concerns: acceptance, comfort, survival, and thriving. Passing makes it easier for others to accept us. We are affirmed in our new identity. Others treat us as we prefer to be treated and mirror the way we see ourselves. We get to belong rather than being cast out as misfits. We are allowed entry into previously forbidden worlds. Concurrently, we gain access to new worlds within ourselves which had lacked doorways. We become able to affirm our own expectations of how we believe we should be. We may achieve a greater sense of congruity between our inner and outer being.

As we experience deep joy in this, we are less reminded of the unhappiness we felt in our former gender. We increase our comfort levels and ease of living. Society rewards us for filling its prescribed roles, for successfully assimilating. Those family members and friends who still associate with us can breathe a sigh of relief. No longer do we risk making others embarrassed or uncomfortable in public. We no longer have to keep explaining ourselves to the uninitiated, and seldom have to impose our gender issues on others.

As we are no longer an obvious target, our security and chances of survival are enhanced. We no longer arouse fear in others, and are not perceived as a threat. We experience fewer hassles and less stress. In fact, we are taken as seriously as anyone else, and can be perceived as credible, worthwhile and effective human beings. We can get jobs, be self-supporting, and even have decent careers.

If we can pass, we might actually thrive. We are granted entitlement to equal opportunity for growth and happiness. We get to experience the joy of creating ourselves intentionally from within, amending our birthright. We are privileged to work the magic of altering conventional reality. We are extraordinary beings who, by passing, get to enjoy ordinary functioning in the world. We have more options in life than if we didn't pass—including the option to "out" ourselves whenever we want.

Some of those I questioned were stumped at first, never imagining there could be any disadvantages to passing. But soon there was a torrent of grievance spilling forth, involving deceit and self-betrayal, petty preoccupations, disconnection, the perpetuation of injustice, and the overall cost.

Passing is a lie. However necessary or justifiable it may be, when we create a false presumption—even unintentionally—we are deceiving others. The very premise of our transgendering forces us into dishonesty at every turn. The culture lacks a context of shared experience, and even our language betrays us. There aren't enough words for us. Passing prevents us from showing who we fully are. And as we persist in passing, we must maintain elaborate webs of secrets and lies. As we project ourselves through what Sandra Bem calls "the lenses of gender," we may come to feel others are seeing less instead of more of our essence.

Even more perilous is losing our sense of self. We undermine our original purpose of self-revelation when we deny our past, the whole of our truth, and risk losing ourselves in our new

gender role. We may mistake our acceptance in the role with true self-acceptance. We thereby forfeit the uniqueness of our being and cannot show all our true colors. We end up betraying ourselves to gender.

Indeed, there is something about our transgendering that can become an all-consuming obsession. In our passion to pass, we get caught up in every manner of petty preoccupation. We endure the bother and discomfort of every conceivable prosthetic, the extreme rigors of grooming and the torture of ill-fitting, surrealistic garments, all of which must be maintained for indefinite periods of time. Passing also requires that we maintain appropriate carriage, affect, behavior, and vocal range. In the vain effort to look good and be liked and accepted, we become self-absorbed.

We transgendered are intimately familiar with the state of disconnection. Though it begins with the alienation caused by gender conflicts, one would expect it to subside after gender-shift. Unfortunately, many who pass report new forms of disconnection, sometimes even feeling disconnected from themselves. They may find themselves cut off from their personal history in their former gender. They have family and friends who no longer recognize them and don't know how to relate. Some friends are left behind rather than invited to adjust. They become disconnected from former roles, such as partner, parent, or worker. There is a loss of commonality with those who once shared the former gender, and with former circles of people. Sometimes, there is a choice to not be seen in public with those who do not pass.

The recognition that when we pass we inadvertently perpetuate the injustices of the gender system strikes a deep and troubling chord among transgendered people. There is no happy ending when the slave becomes the master, nor is there progress when one merely trades one gender closet for another. One simply inherits the other set of biases and is subject to new and different forms of discrimination. Passing inevitably reinforces sex-role stereotyping, sexism, and gender duality.

In addition to the foregoing itemization of the price of passing, there is the obvious financial expense of wardrobe, counseling, hormone therapy, electrolysis, various surgeries, and legal fees. There are a host of health risks—some known, some not yet recognized—associated with these bodily interventions. But there are also less tangible costs incurred by passing, like having the effectiveness of our political statements compromised. Others can't learn from us and benefit from the uniqueness of our gifts if we pretend to be ordinary and hide ourselves. And as a final word of caution, "passing" is a set-up for "failing."

Whether we choose to pass or not to pass, what we ideally want is the same everyone else: acceptance, respect, love, and freedom. We want acceptance, respect, and love from others for who we really are. We want to accept, respect, and love others from our truth, for who they really are. And we want to be capable and supported in accepting, respecting, and loving ourselves as we really are. We want to be equal with all beings in this regard.

We want to be free of fear and shame and persecution. Free from any gender designation or role expectations. Free to reintegrate all the parts of ourselves that have gotten separated. Free to explore and become fully ourselves in body, heart, mind, and spirit. Free to play any role at any time—for fun and fulfillment, and in service to others. And we want the freedom to remain fluid and to change at will. The only "passing" we really want is the freedom to pass on through to true selfhood. Isn't it possible this is what everyone wants?

THE REVOLUTIONARY PERSPECTIVE

When I reflect on the great expanse of transgender history—the Indian hijra, Roman galli, North American two-spirits, and Siberian shamans—I have reverence for their sacrifices and accomplishments. They had honorable places within their cultures. I find their examples empowering. Then, I look at my hormonally enhanced, surgically altered peers of the last 50 years. I see how we are being compromised by our newly-found ability to hide and assimilate. We gain comfort but lose power, and the world sees less of our unique gifts. We don't have an honorable place within our culture. Maybe it's time to reclaim one.

Looking forward, I have to wonder if our technologically-enabled transgendering is nothing more than peripheral for those of us who no longer feel that we are simply men or women. While this is an appropriate remedy for a precious few, it seduces and subverts the rest of us from becoming as uniquely gendered as our visions would otherwise lead us.

Too many of us have merely traded one gender program for the other, merely reacting to the oppression of our bi-polar system rather than regendering ourselves altogether. There are so many colors in the rainbow of gender that have yet to be dreamt of, let alone worn. And are we not all mutilated by the ignorance and fear that surrounds our gender expectations?

How much longer will the invitations and licenses to our gender destinies be granted solely on the basis of our genitals? Probably only when we stop asking permission from external authorities to become authentically ourselves.

As we play our part in this chapter of human evolution, we have more options, more choices, and greater possibilities than ever before. Will we become so enamored of the dazzling new tools to alter human form that we forget to listen to the ancient voices that inform our content? Or will we commit to the entire adventure of discovering new ways of being human, reinventing ourselves beyond gender in order to unlock the immense potential of spirit manifesting in the flesh? If so, then we, the transgendered, must do the hard work of taking our visions back to society as a whole.

Earlier versions of the following essay appeared in Transgender Forum *in 1999 and in* Gender Quest *in 2000.*

PASSING AS PRIVILEGE

by Jessica Xavier

The concept of privilege is used by feminists as a tool for critical analysis of imbalances of societal and personal power. While the majority of transgendered and transsexual people are not feminists, most are nevertheless somewhat familiar with male privilege, since we are bashed so often for either retaining it (MTFs) or selling out to obtain it (FTMs). Yet male privilege itself is relative and can vary greatly in men, who have many different types of male socialization experiences. For example, the internalized homophobia experienced by many gay men can subtract from their full ownership of male privilege. Thus, reasonable feminists can now view complete vestiture in male privilege as a function of possessing race, class and straight privilege. However, there are other, newer forms of privilege that subtract from or otherwise prevent the possession of male privilege. Moreover, these new transfeminist formulations of privilege are far more important to transgendered people, since they address the power imbalances we experience.

Birth privilege is being born into a physical sex that matches your internal gender identity. Possessing it allows nontranssexuals to avoid the many deleterious consequences of gender dysphoria. No matter how many surgeries we have, we can never gain birth privilege—a fact many transsexual women seem to have difficulty accepting. Like other traditional forms of privilege, its possessors are clueless about it, since they were born with it. For the birth-privileged, being born into bodies that don't torture them with the absurdity of inappropriate genitalia is simply a given, taken for granted. Without understanding their birth privilege, nons simply cannot understand transsexual people, a failing which produces and perpetuates a social ill only transgendered people experience—*transphobia.*

Lacking birth privilege and its accompanying male socialization experience, FTMs rarely become vested in male privilege, and its possession by MTFs is tenuous at best. This permanent deficit not only shapes, but defines and dominates transgendered existence. Thus *passing privilege* becomes far more significant to us throughout the course of our lives. Passing privilege is passing undetected as a member of the majority—white, straight or non-transgendered. In his book *Stigma: Notes on the Management of Spoiled Identity* (1963: Prentice-Hall, Englewood Cliffs, NJ), sociologist Erving Goffman established a dichotomy of socially stigmatized groups. Those who lack passing privilege are the discredited, with obvious and unconcealable stigma. They cope with their stigma through *tension management*—various tactics which reduce the impact of their stigma on their interpersonal relationships. But the passing-privileged are *discreditable*—their stigma is concealable, yet they remain vulnerable to its disclosure. Their concern is with *information control*—"to tell or not to tell, to let on or not let on, to lie or not to lie, and in each case, to whom, when and where."

I use the term *gender variant* to describe people who cannot or chose not to conform to rigid cultural norms for their gender, as based upon their physical sex. While we transpeople are familiar with gender-variant expressions and cross-gender identities, there are many other forms of gender variance exhibited by all kinds of people—regardless of their sexual or gender identities. The most common examples are the reproductive and marriage choices of many nontransgendered women, when they choose not to get married or to have children. Another is working in a stereotypically opposite gender-based occupation—like men who are nurses and women who are construction workers. There's also grooming (such as men with long hair or earrings, or women with short hair or facial hair), types of male clothing worn by women and girls, and effeminate mannerisms in men or masculine mannerisms in women.

None of these forms of gender variance necessarily makes anyone transgendered—or for that matter, gay. Yet if gender is the entire spectrum of human behaviors, it also includes sexuality. Thus, although most of them don't realize it, gay, lesbian and bisexual people also are gender variant because they are defying cultural gender norms for their sexualities by having same-sex sexual relationships.

Because passing privilege explains the power imbalances between overt and covert forms of gender variance amongst the sexual minorities, it becomes equally relevant to gay, lesbian and bisexual people as well as to transgendered people.

With the exception of some no-ho/no-op transpeople (who live full-time and are not interested in hormonal and surgical sex reassignment), obtaining the ability to pass in our chosen genders is a major focus (if not obsession) of transgendered people of both *gender vectors* (MTF and FTM), from part-time cross-dressers to transsexuals seeking to live full-time. Passing affords us physical safety in public spaces, and for those living full-time, job security and access to the social, educational, economic and professional pathways of the nontransgendered. Thus the vast majority of MTFs and many if not most FTMs become careful observers of those with birth privilege in their chosen genders. The observations and evaluations we make about gender roles, behaviors, and especially appearances are incorporated over time into our own chosen gender expressions. Many of us consider ourselves to be experts about gender expression and passing itself. Thus passing as a member of the majority assumes a greater saliency in our psyches in comparison to the other, larger sexual minorities.

However, passing privilege, like other forms of privilege, is based upon full-time living status. Thus

almost all MTF crossdressers, regardless of their ability to pass as women, still have passing privilege—they pass for the majority of their lives as straight, nontransgendered men. Although a small minority of crossdressers retain some overt evidence of their transgendered status (long hair, long fingernails, absence of facial and body hair, etc.) they are more likely to be perceived as gay, not transgendered, due to trans-ignorance amongst the non-transgendered. In this regard, most MTF crossdressers are similar to gay and bisexual men who are straight-acting and straight-appearing. Since same-sex acts are usually not performed in public view, the gender-variant behaviors of gay and bisexual men are covert and episodic. They, too, have passing privilege—they pass as heterosexual men.

Passing privilege creates a significant power imbalance in the gay, lesbian, bisexual and transgender community, since it allows its possessors to escape the intense societal stigmatization and marginalization associated with being queer. Those who pass as nontransgendered or straight simply do not experience as much external oppression as those who don't pass. The lack of passing privilege makes it far more likely for someone, regardless of their sexual identity, to fall victim to discrimination, harassment and violence. Indeed, anyone who is perceived as queer—regardless of their sexual orientation—either lacks passing privilege or has lost it. One can lose passing privilege by forfeiture (conscious choice), by an overt act (such as a public display of affection for one's same-sex partner), or by being outed by someone else.

The impact of passing privilege on the political LGBT movement have been painfully obvious. Because the majority of gay men and lesbians possess passing privilege, they have the luxury of dominating the movement with their gay and lesbian identity politics, which erases the sizable, visible gender variance within their own communities. Gay and lesbian identity politics dumbs down the reason for their oppression to invisible acts committed mostly in the privacy of bedrooms. But who you sleep with doesn't get you into trouble—it's what you look like and how you act. One would think visibly gender-variant gay men and lesbians—butches and femmes, drag kings and drag queens, leatherfolks—would be our immediate allies, but traditionally they have been almost as marginalized as transpeople by their passing-privileged peers. The covert and overt forms of gender variance, as manifested by the passing-privileged and the visibly queer, have created deep divisions within and amongst the sexual minorities. The best example of this is a civil rights movement that seeks to protect only the (already passing) privileged, with a leadership all too willing to sacrifice its community's most vulnerable members as it panders to straight legislators fearful of gender transgression.

But the impact of passing privilege is felt far beyond the LGBT political movement. Passing privilege differs from other traditional forms of privilege which are bestowed at birth, since it may be acquired during one's lifetime. Some but not all transgendered and transsexual people seeking to live full-time may gain passing privilege through the administration of exogenous hormones and various cosmetic procedures and surgeries. Yet many of them, especially MTFs, ultimately fail to obtain it, ironically prevented by their lack of birth privilege. There are simply too many physical characteristics produced by the surge of hormones during male adolescence that cannot be erased by hormones and surgery in later years. Moreover, accessing these medical technologies is difficult and expensive, and usually a function of class and race privilege. It can take many years for hormonal sex reassignment to affect sufficient changes in secondary sexual characteristics to gain a passing appearance. Even those who pass well enough while clothed or made-up lose their passing privilege in intimate situations—which is why many do not get routine medical check-ups or even seek treatment for acute illnesses. Lack of passing privilege is also an obvious barrier to equal educational, employment and housing opportunities. Still, almost all transgendered people who gender transition will lack passing privilege—most when they begin transition, but for many others—perhaps the majority—for the rest of their post- transition lives.

Goffman presented an interesting paradox, in that those with the ability to pass and conceal their stigma are simultaneously admired and despised by those who cannot. Not surprisingly, possession of passing privilege has established an unspoken hierarchy amongst transsexual women, which creates friction in our support groups between those with and without it. In my own estimation, only about a third of transsexual women pass perfectly—thus allowing them to conceal their transsexual status. The passing-privileged are usually a group's most popular members, coveted as companions. Sadly, those who lack passing privilege are often rudely rebuffed by those who possess it when their friendship is sought. Thus passing privilege creates divisiveness within our support groups as it destroys solidarity and cripples our community-building efforts.

However, even the passing-privileged pay a price. Controlling the stigma of being transgendered while living in stealth becomes an obsessive need for secrecy that overwhelms common sense. Rather than disclose their stigma, many will avoid health care providers, even in emergency situations. In recent needs assessment studies of urban transgender populations, fear of revelation of one's transgender status has been identified as a key barrier to access of not only well-care, but also urgent care. Thus, maintenance of passing privilege becomes a significant morbidity—if not mortality—factor for transgendered people.

Goffman also noted the psychic costs of continuously maintaining the concealment of social stigma. Those who

live in stealth must not only remain constantly on guard, but also silently accept the nontransgendered majority's pejorative perspective of themselves when they encounter it. For example, I know one fully-assimilated transsexual woman who must listen silently to her intensely transphobic but unknowing husband rant and rave through any talk show featuring transpeople. I am amazed at how these stealthy transwomen can suffer the emotional and spiritual consequences of living in stealth, their new lives made possible solely through their passing privilege. Surely this must be a Faustian bargain—the costly price total assimilation extracts and subtracts from us for "real" womanhood.

Yet transsexual women will still move heaven and earth to obtain the prize of passing privilege, which for many is still sadly beyond their physical reach. There are even those of us who are post-operative and passing-privileged who nevertheless continue to undergo additional surgeries in a fruitless pursuit of that which they will never have—birth privilege. No privilege can erase the facts of our births—we will never be nontranssexual.

It's interesting to contrast this passionate pursuit of passing privilege by transsexual women with the attitudes of transsexual men. I estimate 90% of transsexual men eventually gain passing privilege, but there is a painful irony here. Spending half-lives developing a queer consciousness within their lesbian communities, many transsexual men are not only aware of but also ambivalent about their passing privilege. Passing perfectly as nontransgendered, usually straight men, their queerness becomes erased and taken from them. They often become viewed as the oppressor by their former peers, and even as potential predators. Some therefore consider their passing privilege a curse, echoing Jess Goldberg's lament from *Stone Butch Blues*:

> As far as the world's concerned, I was born the day I began to pass. I have no past, no loved ones, no memories, no me. No one really sees me or speaks to me or touches me.

The unwitting possession of privilege perpetuates the oppression it causes. Those who are not part of the solution are not part of the problem—*they are the problem itself.* To own one's privilege is not only to acknowledge it, but to take responsibility for the underlying social constructs that gave it to you in the first place. When informed consciousness is transformed into sociopolitical action, change results.

One of the tasks of transfeminism then, must be to raise the consciousness of those transpeople who are passing-privileged—a challenge, to be sure. Many FTMs have little use for any form of feminism that bashes them as sell-outs for a male privilege few if any come to possess. Most MTFs with prior heterosexual male socialization experiences are utterly lacking in any form of political consciousness. Yet when compared to other forms of privilege, the possession of passing privilege is much more obvious and readily understood. Transpeople who live full-time *know* when they begin to pass in their new genders, since gender recognition becomes obvious from the validation of so many social cues.

Unfortunately, that awareness has motivated only a few of us to own our privilege—and to fight transphobia as best we can. Our past pain and our future fears dominate our present existences. The traditional model of transition, surgery, and assimilation is in effect a long struggle to obtain passing privilege, thus avoiding the stigma of transsexualism and all the ill effects of transphobia. Once it is obtained, most of us forget our passing privilege—while others like us continue to suffer mightily due to their lack of it. The challenge of raising consciousness is, for transfeminists, commensurate with that of traditional feminists, who must continuously struggle to focus the attention of other women and their male allies on the social ills of sexism and homophobia. ▼

CHOICE, VOICE, AND ILLUSION

FROM THE PERSPECTIVE OF A TRANSSEXUAL'S SPOUSE

by Trudy Roughgarden

When my husband of 27 years first told me about his transsexuality, I was in a state of numbness and shock. I was paralyzed by fear, immobile physically, mentally and emotionally. As his transition proceeded, I often felt like a victim, tossed around by decisions in which I had no say. I kept hoping something would reverse the process, that my husband would "choose" to stay male. I spent months trying to argue him out of it. As the transition continued and I began to see clearly that the transformation was inevitable, I also began to sort through the mazes of truth and illusion. I began to realize I wasn't just a passive reactor, that I was making subtle choices along the way.

First, I began to understand that when a transsexual gets in touch with the core issue of gender identity, it *is* a core issue. Choice is an illusion. A transsexual can choose suicide over change, or life-long depression over change, or living a lie over changing. This is not a choice. I used to ask my husband, "Can't you just be a feminine male?" In the end, that question reads, "Can't you just live a lie?" It isn't fair to ask someone to live a lie, no matter how painful the consequences.

Another aspect of the illusion of choice enters the picture when it comes to continuing a sexual relationship. For me, a sexual relationship was not possible once the transition had begun. My heterosexuality is "hard-wired," and it isn't possible to talk myself into a physical relationship with a female.

So, what are some of the real choices for a spouse? There are two important choices that can be made immediately: to get educated and to get therapy. Getting educated involves reading as much as possible about the nature of transsexuality. It's extremely helpful to gain an overview of the process and insight into the mental and emotional life journey of a transsexual person. Obtaining information can help sort out questions such as "Is it my fault?" "Is anyone to blame?" and "What are the alternatives?"

Therapy is even more important, because no matter how educated one becomes, the feelings are so turbulent and complicated that it's difficult to arrive at an outcome other than helplessness and despair. To the spouse, changes in the transsexual seem "rapid-fire.". Therapy can help manage the everyday ups and downs.

Early in my therapy, I said I felt passive and unable to make any active choices. The therapist pointed out that every day I was choosing whether to stay or to go. At first, it seemed I was staying because going was even more frightening than staying, but as I became stronger I still stayed. I learned from therapy that the reasons I was staying were based on the strong love-bonds and the feeling that no matter how bad things were, we could still help each other.

Often in therapy, we would talk about whatever was going on at home that week. For example, the issue of supportiveness would sometimes arise. When my spouse started to expand her wardrobe, she would often ask my opinion. In the early stages of her development, her clothes would often be flashy, gaudy, or just plain trashy. If I said I didn't like "the look", she said, "you're not being supportive." In other words, my opinion didn't really count. This is the illusion of voice. However, there is a subtle way to have a true voice, and that is to be positive about what does look good. This gives the message that a particular direction is more pleasing, dignified, or effective.

An important choice we made was to keep communicating. We talked endlessly, even when we were frustrated with each other. We learned to be honest, to dig deep to express the truth. This led to a greater emotional intimacy, even though we were also letting go of each other.

As the coming out time grew nearer, I chose confidantes who would be my support system no matter what happened. As I told everyone, I found there is little choice in someone's initial reaction. However, one can have a voice in what happens next. By being as open, patient, and compassionate as possible in answering questions, one can help people accept the change more easily. Sometimes the most powerful voice comes through one's actions. By the time my spouse came out, I was able to project my own acceptance.

In the end, each couple has to decide whether or not to stay together. We eventually chose to divorce and now live separately. To stay together would have been living a lie, and we are now satisfied with the truth. However, the choices we made along the way have enabled us to remain in a close, sisterly friendship.

The process of differentiating choice, voice, and illusion can be painful and complicated. But rather than wasting time and energy trying to influence outcomes that are not a matter of choice, it's better to find areas where once can truly help oneself or one's spouse. Once one understands where the choices are and where one has a true voice, feelings of helplessness are replaced by clarity and a greater sense of self.

Trudy Roughgarden *lives in Sunnyvale, Ca. where she is a piano teacher and a practitioner of Jin Shin Jyutsu. She has recently completed a manuscript),* Alice in Genderland, *about the journey of a transsexual's spouse.*

▼

Age 17

CHISPA

Age 23

Featured photography by Annick Prieur, Ph.D.
Selections from her book *Mema's House, Mexico City* © 1998 by The University of Chicago Press

by Isabel Tamara

Isabel Tamara *is a member of* Crisálida, *a support and services-oriented group for transgendered people in México. Below is an article she has written about the transgender situation in her country. But first a little bit about Isabel herself, in her own words:*

I was born in México City on June 17, 1965. Ever since I was a child I knew I was different. As I grew older, I started to consider myself a freak. Part of this was due to being raised in a macho family. It wasn't until 1997 that I began to do some research (just ten minutes after my first Internet access!), and it was then I started to get acquainted with my true self: a male-to-female transsexual.

Using the Internet, I was able to collect a great deal of information which was and is, sad to say, nonexistent in my own country. During this period, I began to make transgendered friends through a personal page which I posted on a public website.

From the beginning I wasn't afraid to expose my true self on the Internet without doing things like blaming my parents or childhood experiences. Maybe that's why some people started to e-mail me with questions about transgender issues. These people trusted me because I was just like them, and not a doctor behind a desk they felt was going to judge or expose them. I contacted people from all over the world, asking them if I could use their material and translate it into Spanish. It was from this that our group Crisálida was born.

Crisálida doesn't discriminate: we are open to any transgendered or non-transgendered person. Along with heterosexual crossdressers, there are transsexuals (both MTF and FTM), bisexuals, heterosexuals. We have closeted and non-closeted members. Besides giving information about make-up and clothing, we also talk about serious issues such as those concerning people who are beaten and hospitalized by their own parents; the dangers of self-administered hormone treatment; and the macho and discriminatory behaviors we ourselves engage in."

LIVIN' "LA VIDA LOCA"

As many of you already know, being a transgendered person isn't easy anywhere in the world. We're often rejected by society and by our own families. I know this is true both in the most advanced and powerful countries and in the poorest ones. Nevertheless, I can't say how transgender life really is in, for

instance, the good ol' USA. As far as I know, from what I have learned from publications, web sites and the media, coverage of transgender issues is spotty, but improving. There are civil and human rights defenders, and in most cases the law enforcement agencies seem to really enforce the laws. People are being more informed about transgender issues and are accepting different lifestyles or simply ignoring them—live and let live.

Even though México and the USA are business and political partners, there are huge social gaps between the countries. Transgenderism is no exception. Misinformation is as bad as no information, and in my country we have both. My thirtysomething generation, as well as previous generations, grew up with twisted images of what the words gay, transvestite, transsexual, effeminate, and lesbian mean. For Mexicans, a transvestite is either a hooker, a hair dresser, a sidekick in a local ficheras film (these are movies about prostitutes who work in dance halls), or a vicious assassin imported directly from Hollywood. There is no image of the transgendered as productive members of society. It's not easy to get serious and updated information about transgender issues.

For people who are able to use a computer and have Internet access and some knowledge of English, a whole new world is arising right before our eyes. I can say for sure my life changed the very first day I became connected to the Internet. I was no longer a sick person and no longer alone. I was amazed by the many serious web sites, publications such as *Transgender Tapestry*, and most of all, the people I found who were just like me.

But many people do not have access to this kind of information. There are numerous reasons for this: México is a country where four out of ten people are considered poor, and one of those ten is categorized as extremely poor. There are almost 50 million human beings who do not have and probably never will have access to a computer, a library, or any kind of serious information about transgenderism or other related issues. Television, the main source of information, usually promotes the same, sad stereotypes, treating our stories sensationally. Or instead they just ignore us. Most of the other 50% of the population who in one way or another has access to information do not want to know about it, are not interested in it, or prefer to keep ignoring it, under the premise "If I do not know about it, it will not hurt me".

Of course, many transgendered people are looking for a way to change their lives. Some are able to do this in a successful way, but the majority (including myself) are terrified of the consequences. Besides the possibility of losing our families, we simply cannot see a clear future for ourselves in terms of work. Very few people or companies will take the chance to hire a transgendered person. How can we explain that what is written on our ID cards does not accurately reflect our gender or name? Who can help us if the authorities don't care about us, or if instead they actively try to prohibit transgendered behavior?

There have been some advances; in México City, for instance, the law is being modified to protect homosexual and transgender communities. But as has been happening for centuries, it is on paper and looks nice, but means very little. What will happen when you ask for help from the police? If our very own government does not respect even basic human rights, what can we expect for transgender rights?

In short, we can be somewhat accepted as long as we do not mess around with "decent" society and restrict our career choices to show business, beauty parlors or prostitution.

PEOPLE WHO ARE DOING IT!

As I said before, some people are successfully changing their lives for the better. I know crossdressers and transsexuals who are fully supported by their families and friends. I also know transsexuals who live in their desired gender, with a job. And I know people who are looking for transgendered partners for serious and long-term relationships.

But how is everyday life for a transsexual? First of all, we all need money. Transsexuals need even more. Please consider that an average salary down here (for example, that of an office clerk) could be $200 to $500 monthly. Medical treatment, such as testosterone inhibitors, costs around $60 per 10-pill case. Let's say only one pill is needed daily. This will add up to $180 monthly. Hormones cost between $40 and $50 a month. For each visit to the doctor, add $20 or $30, give or

take a few bucks. This will add up to about $250 or $300 per month. In addition, of course, there are expenses for food, housing, transportation and clothing. Finally, there are SRS costs, which run into the thousands of dollars.

Because of the financial difficulties, many transgendered people don't pursue sex reassignment. Others might, but in an erratic and irregular fashion, depending on their financial situation for any given month. Still others seek medical help from quacks who sell poor-quality services for attractively low prices.

Financial pressure forces many transsexuals to go where the easy money is: prostitution. Of course abuse from pimps, drug consumption, and, regrettably, abuse by law enforcement agencies, are major problems. Prostitutes are forced to pay money and sometimes engage in sexual intercourse with police officers in order to gain "permission" to work. That is, they end up paying those same officers who end up arresting them when a redada (police raid) takes place. It's also difficult for crossdressers who are just walking around and enjoying themselves without causing any problems. These people are often robbed and even beaten by the police.

I want to state that I really respect people who work as transgender prostitutes. I don't approve of prostitution itself, but I do respect people who face on a daily basis complicated issues such as slavery, bribes, abuses from customers, pimps and police, and diseases. Not only

that, they must do so in a society which actually values a woman or transgendered person more as a sexual services provider than as a human being.

IS THERE AN OPTION?

Of course there is an option. In fact, there are many. There are groups like the one I'm honored to preside over, as well as individuals who want to do something for their own communities. In a scenario where hunger, poverty, corruption, and violence are common, maybe what we are doing is not noticed or considered important. Nonetheless, we will continue to work on these issues, alongside with our efforts as Mexicans to change and improve our country in general. We are working to disseminate information, defeat apathy, and stop discrimination, both from without and within our own community. We can't ask for equality and respect from others if we discriminate against people because they're heterosexual crossdressers or practice prostitution or are still in the closet.

To do this work, we must have funds. Mexicans are far from understanding that the groups which support transgender issues require money to operate. About these groups many Mexicans think, "Somebody else is doing it," and if an individual effort fails, they believe sooner or later there will be another.

Let me finish this article with an actual e-mail which was sent to us by one of our members, one of the nicest ladies I've ever met:

> I'm really motivated by this labor. For all of us it's difficult to trust anybody, but you show love for our community by giving us a place where we can freely express ourselves. Our only wish is to be able to tell everyone that the only thing we are asking for is to be free, to be respected, and for the right to be as we want to be.
>
> Some people attack children, some kill, others poison minors and adults with drugs. These crimes remain unpunished, and instead it is we who, just for being different, are abused, blackmailed by the authorities, denigrated and discriminated against, or, in the best cases, just considered freaks or mentally insane. Even our own families hurt us by ignoring us.
>
> As a consequence of all those changes we have to make in our society, it is necessary to dignify our position, and educate ourselves and show an ample sense of respect, but also to demand that we ourselves are respected, since we are also human beings. To do that, we need to work on our beauty not just on the exterior, but on the inside as well.
>
> There's still a lot to do, but if we all do our part in educating and helping ourselves, I'm sure someday we will be free, because we deserve it.

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(English or Spanish)

A GHOST STORY

by Donna Cartwright

It was a bright, clear Sunday morning in the early spring of 2000, and I was heading home. I had spent a very pleasant Saturday evening with my friend Wendy (like me, a male-to-female transsexual) in Baltimore's northern suburbs; after a good breakfast, she headed off to church, and I was looking forward to a pleasant, unhurried drive back to New Jersey.

Perhaps my upbeat mood prompted the sudden impulse to return to old haunts, or maybe it was just seeing the signs pointing to the Jones Falls Expressway. So I turned south and drove to Charles Village, the university neighborhood in Baltimore where I had lived from 1964 to 1977. I stopped at a convenience store and bought a little camera. Then I drove to the various houses and apartment buildings where I had once lived, snapping pictures.

Although I was looking at places, people were in the back of my mind. There is one big loose end in my life that remains untied, so to speak, concerning an old friend...

33 Years Earlier

In the spring of 1967, I met Brenda D. I was working at Johns Hopkins University, having dropped out as a student there the previous year; she had come to Baltimore from Britain on an educational project, and stayed on.

She and I dated a couple of times in '67 (I was still a man then), but nothing really happened—we didn't seem to strike any romantic or sexual sparks. But somehow, without any real intention on my part, we became increasingly attached to each other. I've used the word friend to describe our relationship, but that doesn't quite capture it. We were not lovers, but we were more than friends—almost alter egos—from 1968 through 1986.

For much of the time I lived in Baltimore, we functioned as a kind of surrogate couple—when we weren't dating others, we would often go to movies or parties together or go for drives in the country on weekends. When I moved to New Jersey in 1977, we remained close—we talked on the phone at least once, often several times a week, and exchanged visits several times a year. She usually visited her family in Britain during the summer, and couldn't afford two such trips a year, so for nine consecutive years, from 1977 through 1985, she spent Christmas holidays with me and my family in New Jersey (I think my parents must have thought we were engaged).

By that time in my life, I understood that I had what we would now call a gender issue—I had cross-dressed from childhood, and by the time I was in college I had intense fantasies about being a woman. Almost as soon as I was able to obtain my own apartment, I began to experiment with nocturnal forays onto the city's streets dressed (as a woman, that is.)

Newspaper reports about the establishment of gender clinics at Johns Hopkins and other universities in the 1960's had made me aware of transsexuality as a practical possibility. I had heard of Christine Jorgenson, of course, but back in the '50's sex-changes seemed more like something that happened to people on another planet. But I didn't understand how I could be both heterosexually attracted to women and at the same time want a female body.

The conflicted feelings reinforced my sense of being a freak, and my condition as one that I must never talk about. In fact, I didn't talk about it to anyone in any significant way for about three decades.

My cross-dressed excursions grew more and more frequent. I often haunted the gay men's cruising area in Wyman Park, near the Art Museum. Of course, most of the guys who went there weren't looking for anyone who presented as female, but there were enough who were interested for me to gain a considerable amount of exciting but ultimately unsatisfying sexual experience.

One night in the spring of 1974, I lived dangerously once too often. I was out, dressed, near that cruising area, when I was stopped by a policeman. As it happened, I wasn't cruising, just walking, so he couldn't take me in for public lewdness or anything like that. He radioed in from his car to the station, asking if the female impersonator law was still on the books. He was told that it was not, so he looked for something else. He had the station check my driver's license in the police computers, and they found I had some unpaid

ALTHOUGH I WAS TERRIFIED ABOUT ACTUALLY DEALING WITH MY TRANSSEXUALITY, I WAS SO EXCITED THAT I FELT A STRONG BUT VERY CONFLICTED IMPULSE TO SHARE IT WITH SOMEONE. BRENDA WAS THE LOGICAL CANDIDATE.

parking tickets. That was all he needed.

He told me to get in the car; I asked if he could stop at my apartment and let me change back into men's clothing, but he refused. Instead, he drove me directly to the Northern District Station in Hampden. Under the guise of frisking me, two policemen took turns roughing me up in front of the charge desk. I was told that I could be held overnight and taken before a magistrate in the morning. I had no cash on me to pay the fines, so there was little I could do about it. I was already frightened nearly out of my wits, but things soon looked considerably worse.

The police station had a lock-up area for people being held pending appearance before a magistrate, with a men's side and a women's side. Someone, probably a policeman, had gone to the men's side to wake up all the guys being held there (it was about 2 or 3 in the morning). I was then paraded down the line of holding cells in front of dozens of jeering suspects. The men were housed two to a cell. Fortunately for me, I came in as an odd number, so I went into an empty cell. But it was made quite clear to me that the next guy who came in was going in with me.

Despite my terror, I kept my head. I knew that if I wanted to avoid being beaten and raped, I had to get out of there quickly. I decided the only thing to do was to call Brenda and ask her to bail me out and bring me some clothes. At that point, she and I had never discussed any aspect of my sexuality, much less transgenderism, so I had no idea of what to expect. But she was my closest friend, and I thought she was a better risk than anyone else I knew, at least locally. I called for a guard, and asked if I had the right to a phone call. He said yes, and I was taken to the pay phone and given a dime.

When Brenda answered, I told her, as tersely as I could, that I needed help. I said, "There are times when I am a transvestite" (by then a considerable understatement), and told her what had happened. I asked her to go to my apartment, told her how to get in, and asked her to get me some clothes. Perhaps it was my directness and urgency—she did just as I asked.

She came through for me, paying my fines and leaving clothes for me at the station. She left before I got out, and I went home early in the morning. The next day, I sent her a check to cover her expenses, with a note thanking her profusely, and said I would prefer for us not to talk for a few weeks, until I was able to clear my head or something like that, and that I didn't know that I would ever want to talk about what had happened the night before.

We resumed our relationship a month or two later, and neither of us ever mentioned the incident again, as was our way of dealing—or not dealing—with any awkward or difficult subject.

More than a decade afterward, in 1986, I read *Second Serve,* Renee Richards's autobiography, and I recognized much of myself in her narrative. This experience reordered my mental universe; I lost a lot of the guilt and confusion I had felt about my gender issues, and I acknowledged (to myself) and accepted that I was transsexual. But the idea of acting upon that condition was still too threatening. I found reasons for staying in the closet—I told myself that I was too tall at a fraction of an inch under 6 feet, too big-boned, too deep-voiced to ever be able to make the transition.

Although I was terrified about actually dealing with my transsexuality, I was so excited that I felt a strong but very conflicted impulse to share it with someone. Brenda was the logical candidate. She was coming to visit me soon (I had moved to New Jersey in 1977), and as usual she would be staying overnight as my houseguest. I lacked the strength to tell her face-to-face, so I thought I would plant a hint and see if she would take it and start a conversation. I left *Second Serve*, face up, on the coffee table next to the couch where she slept, but she didn't pick up on it, and that was that.

I had told Brenda, in another connection, back about 1982, that I was bisexual, but she didn't really seem to make much of that either. Sometime in the summer of '86, a few months after her visit, she asked me about my sexuality again, more or less out of nowhere, and I simply repeated what I had said—that I had had sex with both men and women—an accurate enough description of the facts, although it omitted the really central factor. She didn't comment further, and we left it at that for the moment.

But in October '86 we had a terrible fight as we were about to go to a party on the occasion of my fortieth birthday. It began over

a rather petty spat as we were leaving her house; she became enraged entirely out of proportion to what had happened, and told me to leave. Disconsolately, I drove down to Washington and spent a rather subdued evening with my other friends.

Two days later she called me at home in New Jersey, and we argued violently on the phone for a few minutes. She accused me angrily of various faults; even if true, they didn't add up to anything that would explain the abrupt end of a close friendship of almost 20 years. I later found out through mutual friends that she was homophobic and couldn't cope with my sexuality. Why this suddenly mattered in 1986, I don't know; perhaps it was the hint of transgenderism. In any event, she has never spoke to me again. I was badly hurt; it took me a long time to recover emotionally. I made a few attempts to re-establish contact (two in '87, and one in '94) but she didn't respond.

Ten years after reading *Second Serve*, I began gender transition.

Back to the Present

So there I was, in March 2000, two years after going full-time as a woman, a bit more than a year after my SRS, walking down Saint Paul Street in the business district near the Johns Hopkins campus. I came to the corner of 31st Street, walking by a building that had housed a drugstore when I lived in the city. It's now a restaurant called Donna's. Hmmm....

I turned the corner, glancing into the window. Looking right back at me was Brenda. It seemed to me that her face fell.

I was, for a moment, entirely at a loss; I didn't know if she had recognized me (although, of course, I look very different now than I did in 1986, I did have my hair pulled back, exposing more of my face than I do usually). Thoughts and fears flashed through my mind. I wondered whether I should go in and introduce myself, or try to speak to her. Would she be hostile, or had she mellowed after all this time?

Flustered, I kept walking, gradually slowing down, like a film going into slow motion, like walking in sand. About 25 yards down the street, I stopped. An intensifying impulse to confront this ghost from my past simply overwhelmed me; I turned around and slowly headed back toward the restaurant.

I positioned myself on the corner, across the street from the entrance, thinking I would approach her when she came out (I couldn't quite nerve myself to go in and stand in front of her table.) I waited for about 10 to 15 minutes, but she didn't come out the door. Eventually, I went in, but she wasn't there; the table where I thought she had been sitting was empty.

I was baffled; had I simply imagined it? Was she just a vapor, the product of an already-excited and suggestable imagination? I didn't think so, and still don't, but perhaps it is possible. Or had she recognized me, after all these years, through the window of a restaurant called Donna's. Was I right when I thought her face fell? Did she quickly leave the restaurant to avoid me? I may never know.

I do know that I'm glad that I turned around and went back to confront this nagging issue from my past, instead of wondering what might have been. Perhaps Brenda's still running away from me, after all these years, but I'm not running away, either from her or from ghosts.

▼

Donna Cartwright *is Associate Editor of Transgender Tapestry. She is also a founding member of the* New York Association for Gender Rights Advocacy *and the* Gender Rights Advocacy Association of New Jersey. *Since beginning transition in 1996, she has written frequently on trans-related topics, for* Windy City Times *and* Against the Current *as well as* Tapestry.

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Zen and the Art Of Identity

by Lisa Matthews

In Leo's world the universe is a spiral, a constant motion that is stationary, going in all directions yet without direction, a yining, yanging swirl of essences both and neither male and/nor female. Leo, as he describes it, is pansexual. Taking the "2" in F2M seriously, literally, deeply metaphorically, and finally as a pun upon itself, he sees himself as both male and female, masculine and feminine. In his transition, he is complex and motionless—a man, a woman, a lesbian, a heterosexual male, all in a single converging, swirling maze of being.

"I think that's part of our civilization. We're raised to be either one or the other. You're either male or female; you're either gay or straight, black or white. I've talked to a lot of other F2M's and they're all trying to find a sort of niche."

Leo's is a story of appearances, a story of power and of the fluid, deceptive nature of both. If any person I've met thus far stands out as a symbol of the dichotomy between sexual preference and gender identification, it is he. Yet as we sit over lunch in Boston's Trident Cafe, looking to all the world like a large middle-aged woman and a small, 20-ish young man, I begin to see him as a strong balance of sexual opposites, a dance of extremes, and in him, I see the essence of us all. We both hope the other patrons will see us as any other couple.

Leo's story begins in rural Indiana. As Lynette, the daughter of a strict Pentecostalist, she was always considered "Daddy's little girl." Her father, physically abusive and sexually attracted to underage girls, would often and violently beat her in the name of discipline. This continued until the day Lynette informed her high school guidance counselor. Because of her testimony, the Indiana Child Welfare Department went to court to get a restraining order against the father. The beatings stopped, but not Lynette's sense that she was different and therefore "wrong."

"The religion was very traumatizing. It was based on fear, based on right and wrong—very strict. I was forced to wear dresses every day, and I wonder if all these things together didn't add up to the feeling that I wasn't a girl."

Sexually assaulted at an early age and worn down by her ill-fated attempts to balance her father's religious beliefs with their painful reality, Lynette attempted suicide at the age of 15. She was admitted to a sanitarium for five weeks. It was here that she began to question her fundamental beliefs about identity and sexuality.

"I divide my life into three stages", Leo told me: "Before the suicide attempt, after it, and the transition. I always had the feeling that I was a man trapped in a woman's body."

A transgender cliché perhaps, but on a deeper, more symbolic level, Leo's search for both sexual and gender identity becomes much more universal. It began as a search for personal autonomy, a search for power in its most prevalent guise—that of male sexual, social, and economic domination. As a woman, Lynette felt the best she could hope for was to become a supportive pastor's wife, with no real identity other than the wife of her husband. At first she saw her pending transition to male as a rebellion against this stifling possibility. Images of power filled our conversation—the strict male dominance of his father, his mother's near-blind support for the father, his own overcompensation early in his transition by imitating stereotypical aggressive male behaviors.

"All the stuff that's happened to me leads me to where I am today as a transman. I didn't want to be noticed by men. I couldn't relate to men the way I

wanted to, as buddies & equals. I didn't like the way I looked as female. I was very butch looking. I didn't like the way men were always judging me, trying to dominate me."

Lynette came out to her father as a lesbian shortly after the suicide attempt. Then, with a degree in psychology from Ball State University, she moved to Boston, where there was a much larger and much more visible gay community. It was after her move that she began to see herself as transgendered. Seeking a therapist's help to begin the transition though, created its own set of nightmares.

"I feared being invalidated—having my feelings negated. It was terrifying. If you don't fit their criteria, you're not valid."

He feared the therapist, a male, would tell him that in spite of how he felt, and how strongly he believed he was actually a man, that since he didn't fit into a particular set of criteria, he wasn't a "real" transsexual.

"I hated my voice," he admitted. "I always wanted facial hair. I also had issues with my breasts, but that came later."

Leo denies he is female, and wishes to alter the noticeably feminine aspects of his appearance. He has been taking testosterone since November 1999, which has lowered his voice, broadened his shoulders, and given him a growth of beard which he wears as a fashionable goatee. He has had a mastectomy, eliminating his breasts. He is not contemplating phalloplasty or any other bottom surgery. He can still bear children, should he decide to.

"For the first time in my life I think I'm an attractive person. I actually have muscles, broad shoulders, facial hair."

Even without the hormone treatments and surgery, Leo has either been mistaken or accepted as male for six years. In 1997, he even appeared on the Jenny Jones show as part of one of her "She looks like a guy" makeover shows. Now with an appearance both he and the world can accept as male, Leo is beginning to both forge and discover his place in the world.

"I still get confused as to how I figured it all out," he told me. He began with his basic spiritual beliefs. He has adopted Buddhism as his spiritual center, and has begun to sort things out.

"Here's what I was told to believe. Here's what I really believe, and here's all the I dunnos. Buddhism is like an inverted triangle pointing inward. You have the knowledge—you just have to find it in yourself."

He calls himself pansexual, claiming love is genderless. It sees beyond the surface and connects with the essence of another being. He has also come to grips with other aspects of his sexuality. "As long as I act with integrity, I don't have to live up to the unrealistic dream of being monogamous."

With spirituality, integrity, and polyamory as his mantra, Leo has found a close and deep relationship with a partner essence, a woman who at the time of the interview was just beginning her own transition to male.

"We connect as gay men. It's so cute!"

In Leo's world, everything is relative. We know what's good because we know what's bad, and we know what we are because we know what we're not. Is this a deep spiritual revelation of the universe, or merely a reaction against the person he once was and the circumstances that formed him? And is it this contradiction that makes us who we all are as transgendered? Even in one as confident as Leo, the question remains and continuously haunts all of us.

"If I never knew that a penis existed, would I want one? I can still be a man without one. I know I'm more comfortable relating with the world as a man as they would have me, as they would perceive me, as they would treat me."

Perhaps there is more certainty in a poem Leo wrote recently:

In the absence of the world
I am free to be just as I am
In the presence of the world
I exist according to the rules and confines of others
In this respect it is more comfortable
For me to live in this world presenting myself
As what others label a man

In some ways I don't know what it's like to be a woman
But in some ways I do

In some ways I know what it's like to be a man
But in some ways I don't

▼

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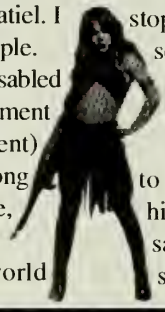
Safety In Being Different

by Trisha

I'VE KNOWN PAIN, FEAR, LONELINESS, HOMELESSNESS; I'VE BEEN BEATEN AND RAPED AND HAVE SEEN THE DARKNESS THAT CONSUMES PEOPLE WHEN THEY VOICE EPITHETS LIKE "QUEER."

How can this be? I'm just a quiet, middle-aged citizen happily living in a small home high in the Colorado mountains with my partner of the last ten years and a couple of cats and a cockatiel. I see more elk and mule deer during the day than cars or people.

It wasn't always so serene. You see, I'm permanently disabled from an industrial accident that left me with a speech impairment and some motor skills deficits, and I'm a (rather recent) post-operative transsexual. I survived the outside world long enough to make it here, to safety and the peace of solitude, and the protection of my fierce Susan.



Still with me? The darker elements of the outside world tried to shame me, destroy me, put me in my place. Being transsexual and a lesbian meant I had no champion when I would be found beaten to a pulp or cornered by raging, clean-cut white men and women because I had trouble walking and talking.

I had all but given up hope when Susan and I met. She is ferociously protective, and she helped me believe I have a value in life, to the degree that I now own, shoot, and am licensed to carry a pistol. No one before Susan ever told me I have a natural right to live and contribute to life.

Last November, while filling up my old 4WD at a local store, I was confronted by a young white man. He stood 6'1" and easily massed 200 lbs., with shaved head, camo pants, and a muscle tee-shirt. His shiny new SUV had military and pro-life and flag decals and a bumper sticker that read "America: Love it or Leave it!"

I was dressed in clean, ironed jeans, a long-sleeve tee, and a denim jacket. I wore no cosmetics, my long hair was brushed and in a pony tail, and my only jewelry was a moonstone pendant and two rings Susan had given me. I was minding my own business, but unfortunately, he was minding my business, too. On spotting me, he did several double-takes and stared for a moment, growing red in the face. He walked the twenty feet separating us, his right hand clenched into a fist, and stopped some six feet away, screaming, "Faggots and retards like you don't belong up here in God's country!!!" before again beginning to approach.

I had no doubt but that in the next moment I was going to be violently assaulted. I knew I couldn't possibly outrun him, for I was a good seventy-five feet from the relative safety of the gas station's office. I did the unexpected: I smiled joyously at him, reached inside my coat, unsnapped the Galco SS2 shoulder rig, got a firm grip on my Glock 21 (loaded with Federal 230gr Hydra-Shoks), and turned to face him.

He froze stock still, his face turning ashen gray. I smiled sweetly and said, "I think you should go home, Honey." Shaking visibly, he walked back to his shiny 4WD and drove off, heading out of the mountains.

I believe my life has worth now, and I'll never be afraid of knowing I have options other than getting beaten or raped, because I'll never again be unarmed.

If you have friends who are part of the LBGT community, ask to speak to their support groups on gun rights and invite them to learn to shoot. We don't need Hate Crimes laws. We need a Vermont-Style National Right-To-Carry, Shall-Issue law.

Trisha can be reached at <*Trisha@therange.com*>.

▼

We include the following at the author's request—Ed.

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Photograph by Pam DeGrof

NTAC activists pose on the steps of the Capitol at their Lobbying Days in May 2001

LOBBYING DAYS: NTAC STYLE

by Monica F. Helms

More than thirty people descended upon Capital Hill for the National Transgender Advocacy Coalition's (NTAC's) first ever Lobbying Days, May 13 to 16. Representatives from several states, some as far away as California, showed up to talk "T" with their Congress members. Amongst the band of intrepid lobbyist were Peter and Shirley Oiler from Louisiana, Christie Lee Littleton Van de Putte from Texas, and Alyson Meiselman from Maryland. All were there to convince Congress that as American citizens they deserve to be treated equally and fairly. Even with Dub-ya in the White House, the Senate divided fifty-fifty [*hoo ha, now 49-50—Ed*] and Republicans controlling the House, their efforts did not fall on deaf ears. Words like "Transgender, transsexual, intersex, crossdresser" and "gender expression" echoed the halls and offices of Congress on both sides of the Hill, educating hundreds of people on the problems transgender people face daily. The task may have been daunting, but the group shouldered it willingly.

On the first day, the lobbyists attended a training session on "dos" and "don'ts" of lobbying on the Hill. Vice-Chair of the Lobbying Committee Vanessa Foster covered the handout packet from NTAC, which included a glossary of terms, current medical research, needs-assessment studies from San Francisco and Washington DC, and personal stories. The information in the packets proved valuable to the attendees when facing conservative Congress members.

Former NTAC Chair Dawn Wilson gave the lobbyists hard facts about proper decorum on the Hill, things to avoid and things to pick up on when visiting each office. "When going into these offices, don't assume anything," she told the group. She pointed out, for instance, that just because they may find themselves talking with a young legislative aide, they should never think that person doesn't know anything. Afterwards, the current NTAC Chair, Yosenio Lewis, joined Wilson and Foster in a role-playing demonstration on how an office visit might go.

The next day, lobbying began in earnest. Armed with information, self-determination and just plain guts, the band of transgender activist swarmed over the Hill like so many ants looking for food to bring back to the nest. The cafeteria in the Rayburn Building became "clearinghouse central," where everyone gathered to exchange strategies and rest between appointments. Many of the lobbyists were not able to set appointments ahead of time, so they stopped into the offices of key Congress members from their states hoping to speak with someone and drop off information. This technique worked well, and at the end of two days, over 400 offices had either been visited by someone or had

Dawn Wilson

Photograph by Monica F. Helms

(Left to right) Angela Britefeather, Ex-Director of It's Time, North Carolina!, Jo Paulie, Director of Fund Raising for Tri Ess, Peter & Shirley Oiler

Photograph by Jo Paulie

Danielle Clark by her RV full of pro-trans signs

Photograph by Monica Helms

The Oilers holding a Louisiana flag outside Senator Mary Landrieu's office

Photograph by Monica F. Helms

Attendees at lobby training

Photograph by Monica Helms

Alyson Meiselman & Christie Lee Littleton

Photograph by Jo Paulie

a packet dropped off with the receptionist.

Peter and Shirley Oiler lobbied their own Representatives and Senators, as well as helping to lobby some of the Georgia people. Peter's story was an eye-opener to people who were used to thinking employment discrimination towards transgender people only effects transsexuals who transition on the job. Some appeared genuinely shocked that a company could fire a person for what they did away from the job. Many legislative aides finally understood why the words "gender expression" need to be included in the Employment Non-Discrimination Act (ENDA) if the bill ever comes back for a vote. Others didn't even realize that ENDA was noninclusive in its current form. One even said the rest of Congress looks toward Rep Barney Frank as the "expert on gay issues." NTAC's Lobbying Days may have started changing that perception. It must change if transgender Americans are ever going to be included in ENDA.

Along with discussions about ENDA, the lobbyists talked to their Congress people about hate crimes legislation. They also requested that the Representatives' and Senators' own office non-discrimination policies include the words "gender expression." The lobbyists pointed out that if Congressmen and women would consider putting the words in their own office policy, they might find it easier adding the words in ENDA.

Peter Oiler & Christie Lee Littleton

Photograph by Monica Helms

Christine Stinson, Treasurer of NTAC, Christie Lee Littleton, and Alyson Meiselman

Photograph by Pam DeGroff

Some may wonder: why bother talking to these people in Washington, DC, anyway? It would seem far easier to get laws passed on a local and state level than on a national level. This is true—but why limit our thinking to our own backyard? Some states will never pass laws to protect their transgender citizens, so the federal government needs to step in.

We cannot stop going to Capital Hill until all American citizens are protected. That is the commitment NTAC has. And, once Congress passes federal protection for transgender Americans, then we can become an example to the part of the world where discrimination against transgender people still exists.

NTAC's Lobbying Days are needed as part of the education process so more and more Americans begin to understand who we are. Going to D.C. and shaking hands with Congress people will not change the world by itself, but it is an important part in the overall process. NTAC is planning to be there next year, and may soon go to a twice-a-year plan. Maybe next year some of you may want to join them and see, up-close and personal, how the democratic process works. Bring a good pair of walking shoes. You'll need them.

Vanessa Foster doing Lobby Training

Photograph by Monica Helms

The Oilers with their Congressman, Rep. William Jefferson

Photograph by Pam DeGroff

Rosalyne Blumenstein, director of the Gender Identity Project in New York City, addresses the convention. To her left is Carrie Davis, also of the Gender Identity Project and member of the IFGE board, and to her right is Julie Ann Johnson, IFGE Board Chair

Photograph by Beth Lewis

IFGE's TG 2001 Conference Attended by 250

In mid-March, more than 250 persons gathered just west of Chicago at Arlington Heights' Radisson Hotel to attend TG 2001, IFGE's 15th Annual Coming Together, Working Together conference. According to Alison Laing, co-chair, it was "one of the best IFGE Conferences in recent years." The event included a concurrent international symposium on trans medicine and law, with internationally renowned speakers sponsored by the Rikki Swin Institute (RSI), which is headquartered in Chicago. The conference featured over 40 presenters covering a wide range of topics, as well as evening activities.

Julie Ann Johnson, Chair of the IFGE Board of Directors, opened the Thursday plenary, speaking on "New Directions for IFGE". The keynote speaker was Miranda Stevens-Miller of It's Time Illinois, who called for unity in the transgender community. The second part of the plenary was a photo slide show on transgender gatherings, presented by Mariette Pathy-Allen.

On Thursday evening, as part of the conference, attendees were invited to an open house celebrating the official opening of RSI. Guests were bused into Chicago and treated to an elegant reception upon arrival in center city. Later, participants stayed in Chicago for dinner and

a show at the famous Baton Club.

At Friday's lunch, Trinity Awards were presented to Joan Goodnight, Penni Ashe Matz, and Holly Ryan (Penni's award was unknowingly presented posthumously.) Through its collaborative Transgender Scholarship and Education Legacy Fund (TSELF <*www.tself.org*>), IFGE awarded 6 scholarships, totaling $10,000, to transgender-identified students in the helping and caring professions.

The Virginia Prince Award for Lifetime Community Service was presented to Jane Fee at the Saturday luncheon. At the Saturday evening banquet, seventeen people who attended the very first IFGE conference in 1987, also held in the Chicago area, were recognized. The evening was culminated with a presentation to Merissa Sherrill Lynn, recognizing her as a Founding Director and Honorary Life member of the IFGE Board of Directors.

In addition to the variety of presentations and social activities, there were many other exciting things happening at the conference. Of special note: The Outreach Institute for Gender Studies presented a pre-conference workshop and held a board meeting. The Fantasia Fair 2001 Planning Committee met as well. Members of Gender Education & Advocacy (GEA) presented a prototype transgender advocacy training session. And of course the IFGE Board and many of its staff and other working groups met during this conference, including the trustees of the Winslow Street Fund. The WSF also presented a Grant of $500 to GEA for the publication of their writings for general distribution and distribution at their sessions at future conferences.

During the conference, some thirty leaders and political activists gathered at a summit meeting to discuss ways to create a more transgender-relevant political

Nancy Cain, Tony Baretto-Neto, Dana Rivers, Jamison Green, and Yvonne Cook-Riley

Deirdre McCloskey, Alison Laing, Stephen Whittle, Alyson Meiselman, and Rikki Swin

Riki Anne Wilchins, Anne Nenneau, Becca Hover of GenderPAC

Yvonne Cook-Riley, Jane Fee, Merissa Sherrill Lynn, Julie Johnson, and Alison Laing

All photographs on this page by Beth Lewis

coalition or association. The loose association, calling itself The Summit, plans to meet at least four times over the next year to review the progress and planning that will be going on during that period.

In addition to helping with the sound system, backdrop and stage, local transgender groups were much in evidence in supporting the conference. Thursday's lunch featured a fashion show produced by the Chicago Gender Society and hosted by Olivia Connors. Friday evening's dinner was a country barbecue buffet and a "TV" game show, followed by dancing. The Saturday evening entertainment, with a professional female impersonation show, was also arranged by Chicago Gender Society.

IFGE has announced that TG2002, The 16th Annual IFGE Conference, will be held in Nashville, Tennessee in April, 2002. It will be co-hosted by the Tennessee Vals and will again include RSI sponsored guest speakers. S. Kristine James, Co-Chair of the IFGE convention management team, said, "Join us for this Tennessee Waltz."

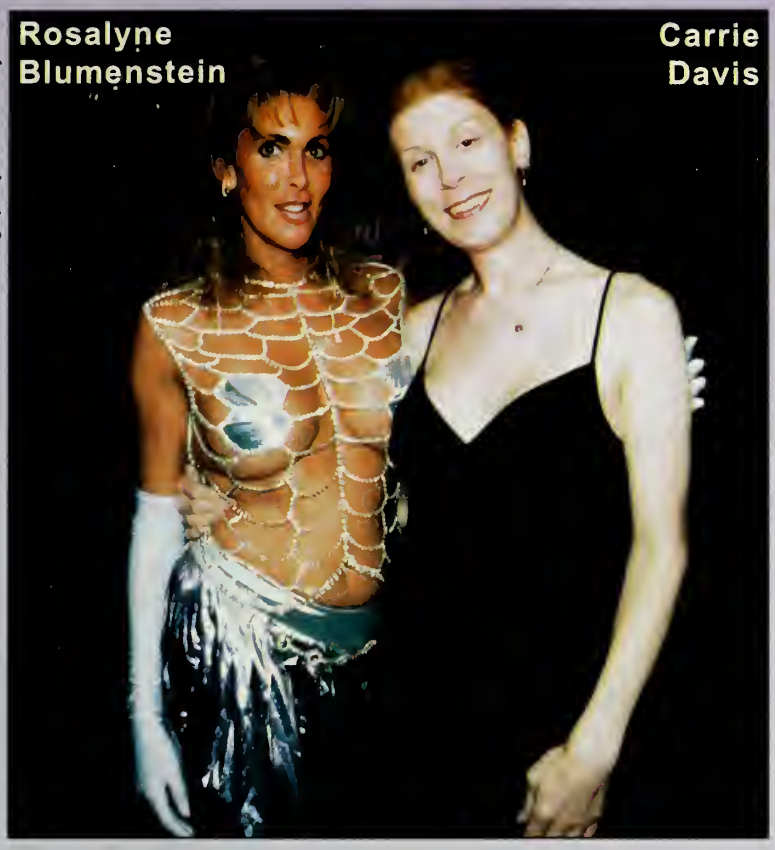
If you are not on the IFGE conference mailing list, contact Cioe Enterprises, P.O. Box 61, Easton, PA 18044-0061 or check the IFGE conference website at <*www.ifge.org*> for the latest on TG2002.

Donna Nadeau and Janet Laylor

Photograph by Mariette Pathy Allen

Lorrainne Sade Baskerville and Veronica Williams

Photograph by Mariette Pathy Allen



Photograph by Mariette Pathy Allen

Photograph by Mariette Pathy Allen

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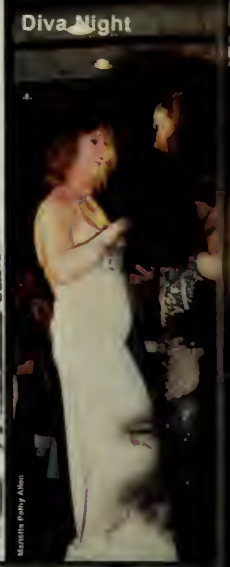
Photograph by Jamie Fenton

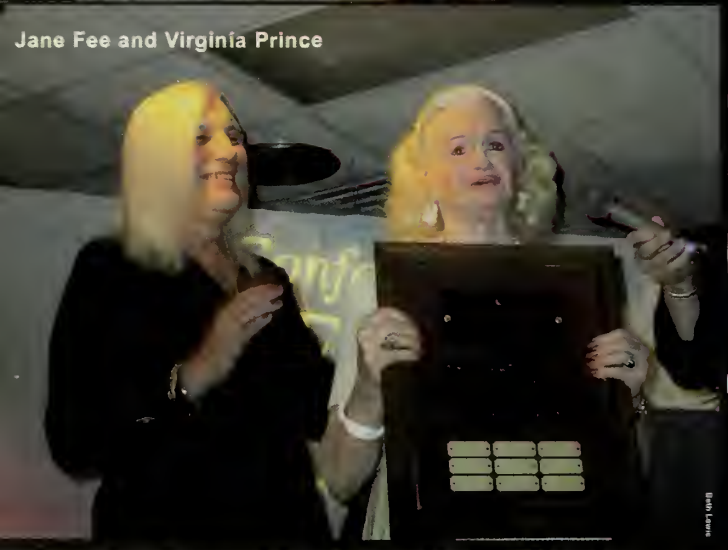
Jane Fee

Rachel of Rachel s Wigs and Jamie Fenton

Diva Night



Jane Fee and Virginia Prince



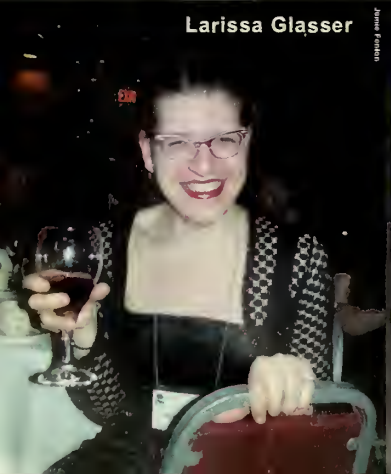
Janet Laylor

One of the talent

Ean H. Behr and Miranda Stevens-Miller

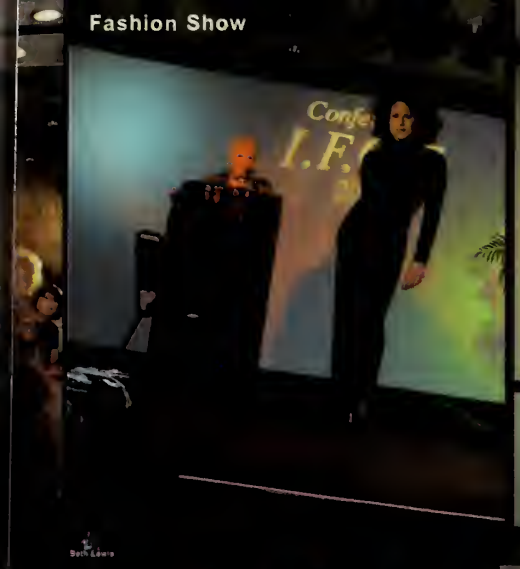
Past and Present recipients of the Virginia Prince Award

Larissa Glasser



Alison Laing, Stephen Whittle, and Alyson Meiselman

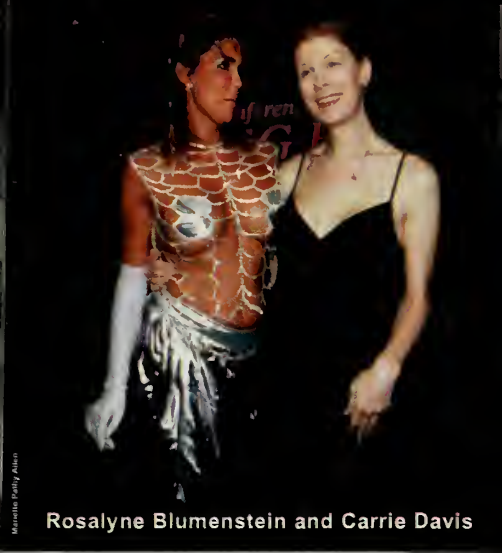
Fundraiser extraordin
Dr. Douglas K. Outsert



Fashion Show

Mara Keisling

Basic amenities at the Grand Opening of the Rikki Swin Institute in Chicago



Rosalyne Blumenstein and Carrie Davis

Superstar

Rikki Swin

strated women Dana Rivers
l Larissa Glasser

Kim Carver of GAIN accepts Trinity Award in behalf of the late Penni Ashe Matz

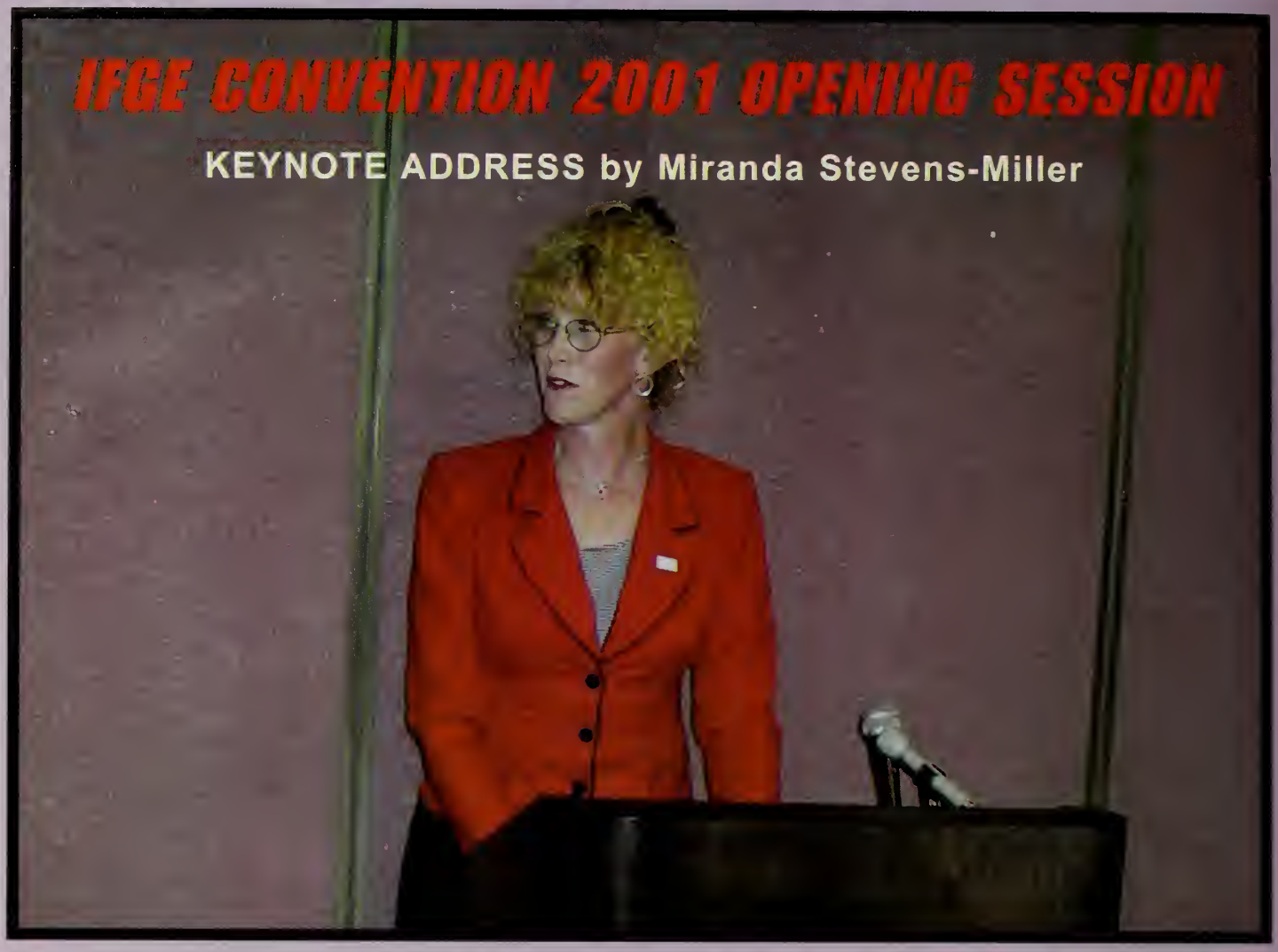
Virginia Prince

Christine Hochburg

Deirdre McCloskey and Julie Ann Johnson

IFGE CONVENTION 2001 OPENING SESSION

KEYNOTE ADDRESS by Miranda Stevens-Miller



Photograph by Beth Lewis

Fifteen years ago, when IFGE was having its first convention, I was just a gleam in my own mind's eye. I was deeply entrenched in my own closet. Information just wasn't available like it is today. I didn't own a computer, and even if I did have one, the Internet was just a gleam in Al Gore's mind. I don't remember how I found out about IFGE, but through them I was able to contact the Chi Chapter of Tri-Ess and the Chicago Gender Society, both co-sponsors of this convention. I am grateful to IFGE for pointing me in the right direction so I could get on with my life. Thank you once again for this honor. And on behalf of It's Time, Illinois! welcome to the state of Illinois!

Today is quite an exciting day for us. Some time today, a bill to amend the state's human rights law is scheduled to come up for a vote in Springfield. Illinois has the chance to be the next state to provide all people, regardless of sexual orientation or gender identity, equal protection under the law—the second state to provide these protections to transgender and gender-variant people. Once it has passed in the House, it will be a battle to get it passed the Senate, but we'll take our victories where we find them. If I wasn't here right now, you can bet I would be in Springfield. I'm a grassroots activist... I live for days like these.

Let me tell you a story about the human rights bill. Efforts to amend the Illinois Human Rights act have been ongoing for more than 20 years now. A version of the bill actually passed in the House in 1993, but failed in the Senate. But at that time, it was called the Gay Rights Bill. It didn't include gender identity, and it would not have provided any protection to transgendered individuals.

Shortly after It's Time Illinois was formed in 1995, some of our folks paid a visit to Rick Garcia, the Director of Equality Illinois. Equality Illinois is now the major statewide LGBT civil rights organization, but back then it was exclusively a gay rights organization. I would love to say I was among the group to call on Rick, but I wasn't there. It was Stephanie Young and Janice Galeckas, whose vision led to the formation of ITI. I've heard this story so many times from Rick that it's almost as if I had been there.

At first Rick didn't know what to think. Who were these strange transgendered people, and what did they want from Equality Illinois, whose mission included gays and lesbians only? But as the meeting wore on,

it was like a light bulb going on. To hear Rick tell it, "All these years I was the one lobbying the powers that be for my own rights. And now I was the one being lobbied by people who were even more disenfranchised than I was, by a group that felt even more disempowered than the gay and lesbian community."

There was only one right thing to do. In 1996, the Gay Rights Bill was amended with a new definition of sexual orientation that included gender identity and self-image. We used the Minnesota language.

The addition of transgendered people to the bill didn't make any difference to those who would vote for it—and those who would vote against the bill would vote against it anyway. We almost got that bill passed in 1999, and we're going to get it passed this year. In fact, maybe today!

Equality Illinois shortly afterward amended their bylaws to include transgender, and Stephanie Young became the first transgendered person on the Board of Directors. I am currently on the board, as Vice-Chair, as well as Chair of the Political Committee. We're staging a Lobby Day in Springfield next week, and any of you from Illinois are welcome to join us. Right now we have six buses going from Chicago, and more from downstate.

We're stronger because of our coalitions, and our partners are stronger as well. Coalition implies equal partnership. It has to be that way or it cannot work. We fight just as hard for the LGB part of the community as for the T.

When I transitioned at work and realized I still retained benefits for my spouse, I could have said "thank you" and left it at that. But I said, "It's not fair for other same-sex couples to be denied benefits while we're allowed them because of a legal quirk that allowed us to get married." Last year, my employer, Philip Morris, passed domestic partner benefits for all 150,000 employees worldwide. I like to think our coalition helped make that happen.

It's Time Illinois has been successful over the years because of unity within the Illinois transgender community and coalition with other organizations. When Evanston added gender identity in 1997, Rick Garcia was there to provide compelling testimony. When DeKalb added gender identity last year, it was the DeKalb LGBT group (CMAD) that led the way, but It's Time was there to help with the strategy. Through coalition with Chicago's Advisory Council on Gay and Lesbian Issues, the Commission on Human Relations passed a unanimous resolution to support inclusion of gender identity in the Chicago Human Rights Ordinance. Our interaction with Congresswoman Jan Schakowsky led to her becoming the first member of Congress to add gender identity and expression to her employment policy, and inspired the GenderPAC EEO project. About 100 members of Congress now have a stated policy of nondiscrimination toward gender variant people. It was a coalition of many organizations, transgender and otherwise, that made this effort possible.

It was only about six years ago that we formed It's Time, Illinois! So much has changed, and continues to change, that I don't know where to begin. Let me just say that change is a good thing. When things go on for too long without change, they tend to stagnate. You need to stir up the pot a little to get things going again. That's why I was very happy to turn over the leadership of It's Time, Illinois! to Beth Plotner at the end of last year. There was nothing wrong with my leadership of It's Time, Illinois! it was just time for a change.

A movement isn't about one person; it's about the community. Six years ago, you could count on your fingers the number of places that had transgender-inclusive human rights laws. Now the number is up to about 35. Just last year, Boulder, Atlanta, Madison, DeKalb, Portland. Talk about changes! And all of this is due to grassroots community action!

I'm a firm believer in grassroots organizing. These changes came about because people, many of whom are in this room today, dedicated a major portion of their lives to grassroots organizing, coalition forming, and just knocking on elected officials' doors. This didn't happen because of some big national organization sending paid lobbyists, field organizers, and outside agitators—it happened because of the dedication of individuals, operating on a shoestring budget. You did this! We did this!

The world looks a little different today because we have created that change. When enough change has happened at the local level, national policies will have no choice but to follow. It's not the other way around. States lead in this arena, and the nation follows.

Change is sometimes sneaky. Sometimes change happens so slowly you don't even know what's happening until it is over. We formed It's Time, Illinois! after staging a leafleting to protest the Human Rights Campaign's exclusionary practices—the leaflets that read "Hey HRC, how do you spell i-n-c-l-u-s-i-o-n?" Riki Wilchins wrote that leaflet. It was a month after the Be-All Convention that spawned GenderPAC. I was grateful to Riki that day. I felt as if I was awakening from a long sleep. Stirred to action by her rousing words at the Be-All. Telling gala-goers and passers-by alike, even the much-maligned Elizabeth Birch, about transgender inclusion. I wasn't feeling at all disempowered that day. But things do change! Last week, Human Rights Campaign announced they have added gender identity and expression to their mission. And late last year, GenderPAC stunned the

transgender community by declaring identity politics dead and disappearing the word "transgender" from any of their communications and from their board of directors. Go figure! It's a world turned upside-down!

Fifteen years of IFGE conventions. Wow! I guess that makes us all teenagers! Yeah, that's the ticket! The transgender political movement is feeling the growing pains of those rebellious teenage years. I never had kids myself, but I've been told the best thing to do is just hold on and get them through those teenage years any way you can. Usually they're able to survive, and sometimes come out better for the experience.

Those teen years are the "me" years. It's all about "me." We've got to get beyond those "me" years. I've seen too many leaders in the transgender community come and go because they weren't able to survive the "me" years. Being a leader isn't about the adulation of the masses. Being a leader isn't about getting your name and picture in as many national publications as possible. Being leader isn't about "me;" it's about "us." Being a leader means that when the task is done, we can all look at what was accomplished and say, "Wow! We did that."

We have made so much progress over the past few years. There have been so many positive changes at the local level all across the country. And even at the national level, we've achieved a credibility that we've never had before. We've gone from those first baby steps at Woodfield Mall to feeling at home on the National Mall and Capitol Hill. We've been in the offices of almost all of the Members of Congress, and they take us seriously. We've forged strong bonds with a whole alphabet soup of national civil rights organizations.

So much good has happened in the past few years. Let's not throw away all that progress in our rush to judgement. We have an opportunity this weekend. We have leaders gathered from all over the country to this convention. There are some serious philosophical issues that need to be worked out among us. Some may be irreconcilable. Although I would urge unity, it may not be possible. We don't have to speak with one voice, but we do need to work together. No one benefits when we compete with one another.

Whatever resolution is worked out this weekend, I challenge you to take the high road. I challenge you to find that synergistic solution that will benefit all of us.

▼

Penni (center) at the 1999 Rita Hester March, which concluded with a rally at the State House in Boston, Massachusetts

Photograph by Mariette Pathy Allen

PENNI ASHE MATZ: A REMEMBRANCE

by Jessica Xavier

It is with sadness that we inform you of the passing of long-time activist Penni Ashe Matz, 12 March, 2001

Penni was a systems analyst at Verizon and a Vietnam Veteran, and had lost her battle with cancer. She was best known as a transactivist, advocating for the rights of all those facing persecution or discrimination due to their gender expression.

Penni was instrumental in the founding of It's Time, Massachusetts <www.ITMA.org>, *a lobby and information group guarding the rights of the gender-variant. In addition, she was a Board Member of GLOBE of Verizon, Inc., and was involved with* MOCAA *(Men of Color Against Aids). She died Monday, March 12, 2001, at the Wayside Hospice Residence in Wayland. Penni leaves her mother, Phoebe, and her son, John.*

We met in Bridgeport, Connecticut, after a long train ride from D.C. It now seems like a lifetime ago, but it has been just four years. Alison Laing knew a dedicated IFGE volunteer who wanted to get "more involved"—and so she referred her to me. Over dinner, she asked me lots of questions about the transpolitical movement and what it means to openly advocate for transgender rights. I was taken by her quiet intensity and strong desire to help make the transpolitical movement a success, so I felt the Bay State was in very good hands when, soon after our meeting, she decided to form It's Time, Massachusetts! (ITMA).

Penni Ashe Matz quickly became one of the best chapter leaders we've ever had in It's Time, America!, and she later joined ITA's board as our Eastern Regional Director. Penni fit the ITA mold perfectly. Rather than practice advocacy by press release or flame wars, we choose to work quietly in the background, where the real work of politics is done. Not surprisingly, in the din created by the angry roar of warring factions within the transpolitical movement, many believe It's Time, America! has faded away. While reports of ITA's death have been greatly exaggerated, Penni's, sadly, was not. At the recent IFGE Convention in Chicago, no one attending knew of her death from intestinal cancer on March 12. She received from IFGE a well-deserved Trinity Award in absentia, and, unbeknownst to all, posthumously.

Content to work in her home state, Penni did not get to many of our national conventions, and so I realize that many didn't know her personally, except via email. But over the years, Penni and I grew to be close friends, sharing many beliefs, hopes, and

dreams. I proudly watched her successfully employ our shared ideals in a state so very unlike my own. She really understood that for our ITA chapters to truly represent local transgender communities, we must be representative of everyone in them. So she networked with MOCAA and many other organizations for people of color. Penni did this instinctively—although she seemed color-blind, she was never blind to the needs of her peers of color. For four years she traveled back and forth across her huge state until her health began to fail, but in so doing, ITMA became one of our very best chapters. Penni was such a hard worker that we asked her to become a founding board member of Gender Education and Advocacy—and James, Dallas, Gwen, Sandra and I have all been blessed by her wisdom and dedication during GEA's first year of existence.

One of the things I really loved about Penni was her personal perspective on advocacy. Unlike so many other transactivists, she immediately understood that the work was not about her, but about the work itself. It's about making a difference for our peers—for each other—but it's not about ourselves. Rather than self-promote, she worked quietly in the background—and hence, her effectiveness. While others spoke loud, harsh and often against enemies and allies, against friends and foes, Penni spoke in hushed, reasoned tones—and never against a fellow transactivist. Although she was hardly sexist, she could never bear the title "feminist"—she felt it put one gender's oppression above another's. Her stewardship of the Gender Advocacy Information News (GAIN) service was marked by sound judgment and solid editorial skills. GAIN will continue in the steady hands of Kim Carver, but Penni can simply never be replaced.

Penni was not given to rash judgments or harsh pronouncements. She knew that one day, even our enemies must become our friends. The work she has done educating a certain influential congressman about the need to protect transgendered people from hate crimes and employment discrimination will eventually bear fruit. While her name may not get mentioned in the eventual triumphs to follow, those transactivists who've done the really hard work, paving the way with quiet education and small victories, by openly advocating for our rights while risking it all, will remember her. And know. And never forget her.

We spoke almost weekly on the phone, so I knew of her health problems. Her early treatment prohibited her from taking estrogen, yet that hardly mattered—to me, she was the very embodiment of transgender, and for those who still dare to use the term to identify ourselves, she made us all proud. As she became more and more ill, my faith in the doctors who were keeping her going began to fade. But not Penni. She never lost hope, vision or reason—and now that she is gone, neither can we. We must carry her vision forward, to claim that future without fear—for all of us—to create a world that honors Penni and her life.

Penni's favorite goodbye saying was "You take good care of yourself, now will ya?" I will, Penni—I promise. And I know that the Goddess will take very good care of you too, now that she has one of our very best by her side. Hugga, sweet sister—and Goddesspeed!

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JODY NORTON

by Kathleen Russell
Coordinator, LGBTRC, Eastern Michigan University

Jody was one of those betwixt-and-between gendered people. Your editor struggled with which pronouns to use and opted to avoid them altogether except when referring to Jody's wife and family—Ed.

I knew Jody as the "go to person" regarding trans issues here at EMU. He was brave, full of life and honest. My students needed him. We all miss him Kathleen Russell

Jody Norton died on May 24, 2001 after a 10 month struggle with cancer. Jody was born November 13, 1942 in Princeton, NJ to Alison Stuart Norton and Paul Foote Norton, and grew up in State College, PA and Amherst, MA. Jody received the BA from University of Massachusetts, studied at Yale, and received the Ph.D. in English at the University of California, Berkley. Jody was a member of Phi Beta Kappa and Phi Kappa Phi and received a Regents Fellowship at Berkeley. Jody was a visiting assistant professor at Rice University in Houston and at Albion College here in Michigan. For the last several years Jody taught Women's Studies and English here at Eastern Michigan University.

Jody is the author of *Narcissus Sous Rature: Male Subjectivity in Contemporary American Poetry*, (2000). and also published numerous articles on contemporary American poetry and gay-lesbian culture and literature. Jody's most recent work focuses on gender and transgender theory. At 6'2", with long hair and 14 tattoos, Jody cut an unusual and flamboyant figure in the classroom, at academic meetings, and on the tennis court. Jody was a dedicated and much-loved teacher who helped students develop critical thinking and encouraged them to engage in political and social action. A deeply spiritual person, Jody studied Buddhism and Asian poetry in early life and later found spiritual grounding in Alcoholics Anonymous. After coming in the program in California, Jody attended meetings for the last 15 years in Michigan and Vermont, inspiring many programs friends with his recovery. Jody leaves his beloved wife, Sandy Morey Norton, who is also an English professor at EMU; three children: Joselle James Norton of New York, NY, Jackson Shen Li Norton and Tayo Gabriel Norton of Ann Arbor, MI; parents of Amherst, MA; sisters, Mary Red Norton of Amherst and Hilary Stuart Norton of Harvard, MA. In Jody's close-knit family; cousins, nieces, nephews, aunts and uncles are also grieving his dealth, along with many devoted friends and students.

▼

T R A N S

A Discussion with Drew Campbell, Michael Mike Hernandez, and Matt Rice

by Ron Suresha

It's said one can tell everything about a society by examining the persons at its margins. One group at the edge of gay culture is the bear subculture, the gay/bi men who eschew the stereotypical immature, hairless, hyper-thin male body image idealized by most gay men. Bears have presented different images of gay men's masculinity, exhibited by their acceptance and celebration of facial and body hair, weight, and signs of aging.

The transgender community is a much more established group, yet still apparently hovering at the margins of queer existence. Yet perhaps the persons most marginalized in the bear community are queer bears who are not born male—that is, FTMs and lesbians who also identify as bears. Although numerically the trans-bear community is minuscule, I felt their comments and those of lesbians identified as bears would bring insight into aspects of both communities and of queer culture at large.

This "roundtable" panel discussion was conducted on-line in January 2000, along with the dyke-bear writer Sharon Jill Bear Bergman (whose comments have been omitted here for space considerations). At the same time, I was asked to judge the transgender category for the 1999 Lambda Literary Awards, in which I read five books competing for the honor of best book in that category. Because I had just read four TG books in preparation for this interview, it felt like a crash course in gender studies!

One month after this discussion took place, I attended International Bear Rendezvous [IBR], the largest annual bear gathering, held in San Francisco every February. During IBR, I went to

B E A R S

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an affinity group and found myself sitting next to panelist Mike Hernandez. We took turns around the circle, speaking about our self-esteem issues. When Mike disclosed his "transness," it was amazing to watch the faces of the men in the group—eyes agog, jaws agape. One could almost see an invisible line being drawn around Mike as "not one of us." In that moment, I knew this discussion could be of great value to both male and trans bears in the distinctions and connections it makes between the two subcultures.

Ron: Please state in your own terms a few words about your gender, body, and sexual identification(s), past and present.

Drew: Gender: FTM/transman. Body: large (three hundred pounds) and furry, tattooed, used to have several piercings. No surgeries at this point. I lived for about twelve years in the dyke world, have had partners of many genders and orientations, now usually, for lack of a better term, refer to myself as "pansexual." Gender isn't the first thing I use to determine attraction (or falling in love, for that matter). I'm married to a queer femme genetic girl (though we haven't had her chromosomes checked lately! <grin>). We're monogamous at present.

Mike: Gender: transman. Sex: both/neither. Body: 5"3", 155, very very very furry, tattooed, pierced ears and septum. I have had chest surgery. Sexual orientation: queer. I have small but talented hands that help cross the gender divide. I'm in an open relationship, and I guess that eight years counts as long-term these days. That's about it.

Matt: Gender: FTM. Started hormones in 1993, had a bilateral mastectomy in 1996, transitioned while working at the Lone Star. I have always been attracted to men who are now considered bears, starting when I was about fifteen. When I was living as a dyke, before transition, I dated women you could consider bears. Well, they were certainly more butch than many of the boys at the Lone Star. But yeah, I'm a fag who likes bears, though I'm not skinny and I'm furry, and I look too "young" to be a bear, or so I'm told. I don't identify as a "cub," but think guys who do are usually pretty cute in their own right. I do lots of things I'm not supposed to do, like sleep with girls and date other younger-looking guys as well as bears, and I'm not deeply in the closet about being an FTM, so that makes getting dates tougher.

Ron: To what extent do you now consider, or have considered yourself, a bear?

Drew: It's a label I use pretty frequently within the queer community, mostly as a shorthand way to refer to my body type and my take on masculinity. I did use the term before my transition. Actually, it was more applied to me by other leatherdykes before I even really knew about the male bear community. I liked the image of being both strong and playful. The other female bears I knew were also freer with their physical affections in the sense that they would rough-house and give backrubs and generally touch more than other women. That's something I've found I have in common

with guys, too, and I like that aspect of beardom.

Ron: That's considered unusual for leatherdykes?

Drew: It definitely was in the crowd I was hanging with at the time. They have a very "untouchable" style—lots of big boots and studs, that sort of thing.

Mike: The touching aspect brings up a significant difference between the men's community and the women's community (for lack of better terms). Women have space boundaries.

Matt: Yes, I really noticed that when I transitioned, too.

Mike: You can't just go up and grab a woman's ass. Men are far freer with touching, particularly in the still-cruising phase.

Ron: Let's look at the physical or emotional aspects of male-born bears. Maybe we can call them (us) "biobears"? Mike: Non-trans bears.

Ron: What do you find attractive about bears and bear culture? Also, what turns you off?

Drew: I'm very attracted to large people of all genders, and body fur is also a turn-on for me. I like to know I can tumble around with someone and not hurt them accidentally. Now, on purpose is another story! <EG> As to turn-offs: I've sometimes seen guys fall into an oddly familiar looks-centeredness. Instead of shaved-and-buff, it's "the perfect pelt" or "the ultimate gut." I'd much rather see us all just accept our bodies for what they are, no more and no less. And I really appreciate it when I see that kind of acceptance from other bears.

Matt: I have always been attracted to bigger guys. I had a crush on Grizzly Adams as a kid (I wanted to be his bear—go figure!).... I remember when Bear magazine used to be about "masculinity without the trappings" instead of nothing but the trappings. I think the shallow "manlier than thou" thing is tired. Still, I've met guys who aren't like that, who can see me as the guy I am and hold in contrast the rest of me, and who can maintain their queer identity and still let themselves be butch (or not so butch) in ways that make them comfortable. Most of the bears I've known have been butch-looking, but not butch-acting.

Mike: I've had a thing for facial hair as long as I can remember. There's nothing like rubbing fur, but the biggest turn-on is the eyes. There has to be a twinkle of mischief in them—that and a nice smile will definitely catch my attention. As for turn-ons—fur, tattoos, nice smile, playfulness, impishness, open mind. Turn offs: A-T-T-I-T-U-D-E: check the hat size at the door, buddy.

Ron: Regarding this "butch bitch" thing: Why is it, do you suppose, that there's an abundance of pretentious hypermasculinity among bears?

Drew: I have never understood the desire to look as much as possible like the people who beat you up in high school. I see it primarily in the more mainstream gay world (if there is such a thing), but bears aren't always immune to it either.

Mike: I view hypermasculinity as a form of overcompensation. Then again, what I might view as hypermasculine will be viewed differently by someone else.

Drew: If people are playing with it, that's one thing: it can be drag, in effect. But when there's no humor—feh. [At this point, Drew had to leave the chat.]

Ron: I wonder if bears seem, in some situations, threatening to queers who despise straight men. How do you feel bears and the bear subculture are viewed by Transmen and the rest of GLBTQ culture?

Mike: It's hard to tell from the inside looking out. I do know the trans community is fairly ignorant about bear culture, except for those who came from the leather community or who identify as queer in some way, shape, or form.

Matt: I think bears have created a space that was, before the late '80s, early '90s, unheard of. It's a space that allows men to partake of a different aesthetic, jointly of masculinity, affection, and class. I mean "class" in an economic sense;

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originally, bears were very accepting of working-class men, as opposed to the more current upwardly mobile dot-com-ers who want to look working class on the weekends while they talk about their houses and Home Depot accounts. Anyway, I think in many ways it wasn't okay to be fat, have back hair, eat butter, and be queer until the Lone Star Saloon began.

Mike: I agree with Matt about the creation of new space, which was about finding acceptance in just being who you are.

Ron: Did bears' example of self-body acceptance help the trans community in any way?

Mike: No. The trans community is still very tense about body issues on the whole. There are changes in recent years, with more people coming into the trans community who don't have as many issues about their bodies—or at least if they do have issues, they aren't practicing celibacy.

Ron: Younger trans-queers?

Mike: Some are, some aren't.

Matt: Body shame is pervasive.

Mike: I know that when the transmen started coming from the leather community, things started to get a little more sex-positive. Things are certainly getting a lot more sexual between transmen....And with the conferences that have taken place, folks have opened up about queerness, bisexuality, and pleasure in general. It's been enlightening and has fostered the beginnings of something like what the bear community was at the outset.

Matt: Some straight FTMs were pretty unhappy there were queer transpeople at the first San Francisco FTM conference of the Americas in 1995. There were a lot of people griping about there being too many queers. They were real men, you know.

Ron: Well, that sort of exclusion sounds awfully familiar. So there seems to be a lot of common ground between the bear and transmen communities.

Matt: Sure—if not bears, then gay men who exemplify some of the qualities we admire of bears. In common I see a bunch of guys who were out as being trans and queer, who just lived their lives, who were honest about what was going on with them, who didn't hide, and who allowed other guys to see what they were doing was an option.

Excerpted from *Bears on Bears: Interviews and Discussions*, forthcoming this winter from Alyson Publications.
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Ron Suresha's interview column for *American Bear* magazine has featured discussions with comedian Bruce Vilanch, NH State Senator Sen. Rick Trombly, artist Tim Barela, and authors Eric Rofes, David Bergman, Mark Thompson, and Michael Bronski. He has also written for *The Gay & Lesbian Review*, *White Crane Journal*, *A&U*, *Southern Voice*, *Lambda Book Report*, and *Gay Community News*, and the anthologies *The Bear Book*, *Bear Book 2*, *My First Time 2*, *Quickies 2*, and *Bar Stories*. He lives and writes in Boston. His website is <*www.ronsuresha.com*>.

Drew Campbell was born in New York in 1966 and holds a doctorate in German literature from Washington University, St. Louis. He began gender transition from female to male in December, 1995, and has since spoken about gender at colleges and social groups across the country. Drew is the pseudonymous author of several best-selling books on erotic dominance and submission, and has published a book on alternative sexual etiquette, *The Bride Wore Black Leather . . . and He Looked Fabulous*. He is the co-editor, with Pat Califia, of the anthology *Bitch Goddess: The Spiritual Path of the Dominant Woman*. He and his wife, Anne, are eagerly awaiting the birth of their first child.

Michael "Mike" Hernandez is a rather twisted, gender-variant imp who, at age three, emigrated from Cuba to the United States with his family. Mike is a public speaker on gender, sex, and sexuality. His writing credits include a sex column in the *FTM Newsletter* and at <*www.koan.com/~Lbear*>, "The Art of Cruising Men" (*Forge*, May 2000), and contributions in *The Academy: Tales of the Marketplace*, *Transliberation: Beyond Pink And Blue*, *Looking Queer*, *Dagger: On Butch Women*, and *The Second Coming*. He also appears in *Transmen & FTMs*; *Identities, Bodies, Genders & Sexualities*. Mike has a penchant for bears (particularly polar bears) and fishnet stockings, but definitely prefers to keep these separate. He currently resides in the high desert of Southern California with his partner of eight years, Sky Renfro.

Matt Rice is an activist and educator for queer health and transgender issues. Born and raised a girl in rural Ohio, he went to college in West Virginia and lived in Chicago before ending up in San Francisco and transitioning to the guy he is now. He worked on an HIV-prevalence study of trans communities for the SF Transgender Community Health Project. He has worked to increase visibility of FTMs from behind the bar at the SF Lone Star Saloon ["Bear Mecca"] for five years, and by teaching at Harvey Milk Institute. He has conducted numerous magazine, newspaper, film, and video interviews. His boyfriend is the author, therapist, and activist Patrick Rice-Califia. Matt created a huge scandal by getting pregnant and then giving birth to Blake in October, 1999. Currently, Matt lives in San Francisco with Patrick and Blake and their pets, and works as a computer geek by trade. He's pagan, and a great flirt.

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by Vanessa Sheridan

Transgender Spirituality and Activism

It doesn't take a rocket scientist to see the many obstacles confronting transpeople as we work toward achieving greater acceptance, respect, and legitimate civil and human rights within society. For example, it's a fact that along with gay, lesbian, and bisexual persons, the spiritual lives and concerns of the transgendered have traditionally been relegated to the back burner or, even worse, to the trash heap by most mainstream religious denominations. It's sad to be marginalized by society, but it's even more troubling when it occurs within the paradigm of religion, an institution supposedly built around the ideas of love and acceptance.

Various conservative factions operating within organized religion have continually and unfairly rejected those of us with "different" gender or sexual orientations, behaviors, and appearances. That rejection has historically been based upon misunderstandings, fear of the unknown, faulty and prejudicial interpretations of scripture, misguided social mores, and inaccurate cultural perceptions/expectations of gender and sexuality.

The radical religious right continues to work vigorously and loudly to deny religious, political, civil, and human rights to GLBT folks through various ongoing and highly insidious campaigns of public misinformation, myths, and lies. We are perceived as "other," and are therefore easily categorized as bad, sinful, evil, sick or perverted. "The intimidating power of prejudice demands silence and invisibility"*—the hallmarks of our oppression as transgendered people. Stirring up popular opinion against us has unfortunately proven to be a highly effective maneuver, one calculated to increase animosity, prejudice, and persecution toward anyone who doesn't fit the radical right's narrow definition of acceptability. The parallels to Hitler's very successful propaganda campaigns against Jews, Gypsies, gays, and other "non-Aryan" or "sub-human" minorities are striking and relevant.

REASONS

Addressing these profound injustices from a spiritual perspective is necessary for all people who care about justice. It's necessary because any movement toward personal freedom and autonomy, human and civil rights, and legitimate legal standing can't be truly effective unless it's firmly grounded in spirituality. I'm not talking about religion here, per se—religion is merely a human invention. I'm talking about spirituality, a recognition of ourselves as spiritual beings who have been lovingly and wonderfully created as such, and who are capable of transcendent thought, word, and action. Can you imagine Jesus, Mahatma Gandhi, Joan of Arc, Martin Luther King, Jr., Desmond Tutu, Mother Theresa, or Nelson Mandela without a deep spiritual foundation from which they could draw strength, wisdom, conviction, motivation, direction, and guidance? Surely they wouldn't have gotten very far if they had ignored or trivialized the spiritual component of their efforts.

Of course, some of us simply don't understand or appreciate the reasons for becoming involved in politics or social activism. Such folks consider activism to be a nuisance, confusing, overwhelming, beyond their capacity, too time-consuming. It's been my observation that until one's life is directly affected by some particular outside force such as oppression in various forms, a person has relatively little motivation to become socially or politically involved. Transpeople have a long, proud legacy of social/political activism; read Leslie Feinberg's *Transgender Warriors* if you doubt that in the slightest. We can draw upon a remarkable history of incredible courage in the face of systemic oppression.

BUT WHY ME?

"But," you may be asking, "why should I become politically or socially active? I'm no one special—what could I possibly have to offer, and why should I get involved?" Here are just a few reasons:

- **Because of Brandon Teena.**
- **Because of Tyra Hunter, the transgendered woman who was mocked, laughed at, and denied emergency medical treatment on a Washington, D.C. sidewalk because she still had a penis. She died soon afterward.**
- **Because of Dana Rivers, the transsexual teacher who was dismissed from her job in California in 1999 simply because of who she is.**

• Because in forty-eight states our people can be victims of housing, medical, and employment discrimination, and there are no laws on the books to protect their civil rights.

• Because the unfair, rigid gender expectations of an ignorant culture are causing families to splinter, parents to disown their children, and loving relationships to end.

• Because the climate of intolerance and hatred fostered by the radical religious right has helped to bring about tragically high rates of depression, anxiety disorders, familial alienation, chemical abuse, depression, and suicide among GLBT people.

• Because hate-motivated violence, state-sanctioned rejection, rigid notions of gender identity and gender expression, and the abusive withholding of information from children and youth that they need to understand themselves is the norm rather than the exception in our culture.

• Because many of our beautiful transgendered young people are convinced they'll never be loved or accepted, and because suicide is the leading cause of death among those young people.

• Because if we don't stand up, speak out, and work for justice, the next one to feel the wrath and the power of a bigoted right-wing ideology could very easily be you.

In *Stand And Be Counted*, a book by David Crosby and David Bender, Crosby writes of a story told him by friend and fellow activist Harry Belafonte. This is an account of a single event during the civil rights movement of the sixties, and it eloquently illustrates the power of ordinary people coming together in unity to work for a just cause. I am deeply moved by this story and I want to quote it here:

We did a concert with Dr. (Martin Luther) King at the University of Maryland in their big field house and thousands of people showed up. Dr. King was delivering his speech and there was a redneck sheriff who was part of the state police force there. And when I walked in to the holding area for the artists, I saw him watching us with a scathing look on his face. I saw how unyielding he was. And then at the end of the event, after Dr. King's speech and Mahalia Jackson's magnificent singing, I went back to the holding pen and there was that same sheriff. And he stood, and tears came into his eyes and he started to make a remark and couldn't. He just turned and walked away. The next morning, as we were leaving to go on to our next stop, the attendant at the desk gave me an envelope. And in this envelope, which felt very heavy, there was a note and with the note were six bullets. That same trooper—I still have the letter—wrote this: "I give you the bullets from my weapon because I know they will never be used. I have found a force far greater than any I have ever imagined. What you all did with song and what Dr. King did with words showed me that the gun is not the only way and I will resign from such a role and find something to do with my life that will make a difference." And it showed the wisdom of what Dr. King had always said: "Judge not your enemy even though he may do deeds of evil, for somewhere in him there may be something redemptive. It is up to you to find that redemptive place and bring him to your cause."

"I have found a force far greater than any I have ever imagined..."—just reading that statement gives me gooseflesh. You know very well what force that sheriff was describing: it is the awesome power of love doing justice. That force is stronger than bullets, stronger than all the money and power of the radical religious right, stronger than bigotry, stronger than prejudice, stronger than hatred, stronger than the lies of our enemies, and it is what will ultimately allow transpeople to win the struggle for civil and human rights that should have been ours in the first place.

A well-known feminist axiom says, "The personal is political." This means that anything that affects you personally is going to have political overtones and ramifications of some kind. If you're transgendered, or if you love or care about someone who is transgendered, then you'd better become active and informed or you're in danger of being swept away by the increasingly fervent tide of right-wing religious fanaticism. I don't mean to be an alarmist (I hate it when people run around trying to be Chicken Little) but as the saying goes, "The only thing necessary for evil to triumph is for good people to do nothing." One thing's for certain: no one ever achieved any rights by standing around and waiting for them to be delivered. Don't fool yourself—our socio-cultural institutions are never going to give us our rights unless we work for them and demand them. If we sit back and do nothing, then that's exactly what we'll get: nothing.

DOING JUSTICE

If the transgender community is ever going to achieve the civil/human rights and justice we deserve, we must understand we

Continued on page 61

Lorrainne Sade Baskerville, Founder and Executive Director of TransGenesis
http://www.transgenesis.org

Photo by Mariette Pathy Allen

Lee Frances Heller
1919-2000

The More Light Presbyterians Annual Conference

by Sàra J. Herwig, M.Div.

Sàra Herwig and Rev. Jean Southard at First Presbyterian Church, Waltham Masssachusetts. Photo by John Swisher

MAY 25-27, 2001
UNIVERSITY OF TEXAS, AUSTIN

IT IS A PRECARIOUS VENTURE TO WRITE ABOUT A RELIGIOUS CONFERENCE IN A transgender journal. This is especially true regarding mainline Christian denominations. Many of us in the transgender community who once thought of ourselves as people of Christian faith, or perhaps still do, still bear the scars from the rejection and condemnation we have experienced from those we had considered to be our family of faith. Others among us are still living in fear and shame, desperate to hide our transgenderness from the people with whom we attend church because we know that if the truth about who we truly are was known, we would be cast out from them and very likely publicly shamed. Still others among us have quietly faded out of the life of our faith communities not wanting to add the strain of confrontation and condemnation to the already mounting pressures as we prepared to transition to living our lives as our true selves. And for each of us that has left her or his faith community because we knew our transgenderness or our transsexuality would not be accepted or tolerated, there are many others who see the established Christian churches and denominations as enemies and want nothing to do with such closed minded hateful people.

What would you who are people of Christian faith do if someone came to you and said, "I know you don't have any reason to trust the church because of how some in the church have treated you and others like you, but my church is different. We welcome all people who want to come and worship with us. We welcome them just as they are, and we affirm who they are as people created and loved by God. It doesn't matter if you are lesbian, gay, bisexual, straight, or transgendered. You are and will be welcome in my church. And we want you to be fully

A CONVERSATION WITH THE REV. JEAN SOUTHARD, A MORE LIGHT PASTOR

Interviewed by Sàra J. Herwig

The Rev. Jean Southard is the Pastor of the First Presbyterian Church of Waltham, Massachusetts, one of 106 More Light Presbyterian churches in the U.S. She has recently been reaching out to transgender people in the community. IFGE Office Manager Sàra J. Herwig had the opportunity to talk with Rev. Southard about her thoughts on transgender people and their place in the church.

Sàra: How long have you been the pastor at First Presbyterian here in Waltham?

Rev. Southard: Seven years.

Sàra: What exactly is a More Light church, and how many are there in the Boston area?

Rev. Southard: There are three More Light churches in the Boston area. "More Light" is a term for Presbyterian churches that are openly welcoming and affirming to transgender, lesbian, gay, and bisexual persons. In the national Presbyterian Church organization, a shrinking majority of voters are still against ordaining GLBT individuals to leadership roles in the church. More Light churches are openly willing to defy the majority and ordain anyone we consider to be leading a faithful and committed life. We consider such things as gender identity to be part of a person's God-given makeup, and we accept people as they are. The term "more light" comes from the Rev. John Robinson, who in 1620 said this: "We limit not the truth of God to our poor reach of mind—by notions of our day and sect—crude, partial, confined. No, let a new and better hope within our hearts be stirred, for God hath yet more light and truth to break forth from the Word through the Spirit."

Sàra: How would you describe your congregation?

Rev. Southard: Small, loving, and about as diverse as one could imagine. We are trans- a part of our church life, not just someone who has to hide in the back pew." How would you respond to such an invitation?

In all the mainline denominations and churches lesbian, gay and bisexual people have been kept from serving, teaching and preaching because of their sexual orientation. There also have been many who are transgendered who have been silenced in their churches and forced to leave. But there has been a growing movement in these denominations and churches to fight for the right of LGBT people of Christian faith to be fully active participants in the life and ministry of the church. These movements are known by different names from denomination to denomination. Many are not recognized or sanctioned, but exist and act in defiance of the constitutional laws and regulations of their denominations, actively campaigning to change the church from within. In past years these organizations have concentrated mostly on the issues of lesbian, gay and bisexual people in the church, but there has a been a recent growing realization that transgendered people have suffered the same discrimination, hatred, condemnation and rejection that so many LGB people have in their churches. This has been a slowly growing light within the Welcoming and Affirming Church movements—but it is growing.

In 1974, at the General Assembly of the then United Presbyterian Church in the US (UPCUS), Rev. David Sindt stood up in the midst of the assembly and held high a sign that read simply, "Is anyone else out there Gay?" That single act of courage has lead to a series of developments in the UPCUS, now the Presbyterian Church in the USA (PCUSA). The More Light Presbyterians organization has come out of this movement. There are currently 106 More Light Presbyterian Churches ... with 30 regional, seminary or college MLP Chapters; liaisons in 34 presbyteries with a MLP chapter, liaison or church in 42 states, plus our nation's capital. This past Memorial Day weekend, 150 Presbyterians gathered at the University of Texas in Austin for the 2001 Annual More Light Presbyterians Conference, hosted by St. Andrews Presbyterian Church of Austin. This gathering was made up of gay men, lesbian women, bisexual men and women, and an encouraging number of straight men and women who are committed to work for justice and inclusion for all people of faith in the PCUSA. There were also three out transgendered

people in attendance. One was Kim, from a MLP Church in Kentucky. One was Rev. Erin Swenson, the current MLP Liaison on transgender issues, from Atlanta, GA. Rev. Swenson transitioned in the mid 1990s after having been ordained for some time. She successfully defended her ordination in the Greater Atlanta Presbytery.

I was the third transgendered person. I attended the conference as a representative of my home church, the First Presbyterian Church of Waltham, MA, and as a representative of IFGE and all transgendered people of faith. There were 19 workshops offered in three time blocks on Saturday. The topics included "Shaping Sanctuary—Inclusive Worship," "Spiritual Empowerment through Feminist Theology," "Holy & Unholy Unions: Marriage for LGBT People?" and "More Light on Sexual Ethics." Nestled in the second block of time in the afternoon was the workshop "More Light on Transgender," co-presented by Rev. Erin Swenson and me. Worship was held Friday evening and Saturday and Sunday mornings. Saturday evening included a banquet, entertainment, and a keynote address delivered by Michael Adee, the MLP National Organizer.

The room in which the worship services and plenary sessions took place was bordered by the Shower of Stoles exhibit, which is made up of the donated stoles of those who have been silenced by their churches because they are lesbian, gay or bisexual. Nearly every mainline Christian denomination is represented. These stoles have been donated, along with the stories of those who once wore them in service to their churches. But more than a few have been donated anonymously for fear the exhibit may be viewed by someone who knows the owner and will out them. There are at present only three stoles that have been given by transgendered people (This number is soon to grow by at least one). But the stoles that surrounded our group as we worshiped and listened to peoples' stories served as silent but poignant reminders of why we were all there: to work for the inclusion of all people of faith in the PCUSA, and that love and justice might be done.

I was encouraged by the number of people who attended the workshop on transgender issues—about 20 of the 150 people at the conference, who could have just gone to one of the other five workshops instead. The questions asked during the session demonstrated that these people truly wanted to

gender, gay and straight. We have several races, and our ethnic identities are from all over the world. The education level varies from Ph.D. to almost no formal schooling. Members are middle class to homeless. There are folks who are healthy, and folks with disabilities. What makes us one is the love we share with one another and our faith in Jesus Christ. Another minister said not long ago, "Love is like radiation therapy in our church."

Sàra: Am I the first transsexual person you've had as a part of your church or your ministry?

Rev. Southard: Yes, you're the first openly transsexual person in this church, although not the only one at this point. All aspects of the trans life weren't new to me when you arrived, though, because I've had intimate contact for several years.

Sàra: How would you respond to those in the Presbyterian Church who would criticize you for reaching out to transgender people in your community and inviting them to your church?

Rev. Southard: People who know Jesus are aware that he loved those whom society called unacceptable and counted them among his friends. The church is most faithful when it does as Jesus did. But to be clear, not even the most conservative churches would criticize us for reaching out. They would want us to do it in such a way, though, that people would be given to understand that their behavior is sinful. What makes our church different is that we don't see anything sinful about people being allowed to be themselves.

Sàra: How have people at First Presbyterian Waltham reacted to having transgender people attend and take part in the church? Have you done anything special or specific to educate your congregation about transgender and transsexual issues?

Rev. Southard: Our folks welcome everyone and soon come to love them. There were one or two people who felt a bit uncomfortable at first, to learn more about who you are. They were happy to feel at home with you after that, and since then have welcomed others. I invited Nancy Cain [Executive director of IFGE] to speak along with

you to our young adults, which was the beginning of the process of educating our folks. I've also preached and written some things designed to help people understand and have made transgender publications available to them with IFGE's help. But long before I started specifically teaching them about transgenders, I preached and taught about love and what it means, over and over until they were probably tired of hearing it. And they do know what love is, and they practice it in their lives, not by my doing, but by the grace of God.

Sàra: What do you think transgender people have to offer the church? How would you like to see them get involved in the life of the church?

Rev. Southard: God created the world with a rich variety of people in it, and the church is most genuinely the church when it reflects the glorious nature of the created world. The church is not complete without all God's people. It's as simple as that. We have a confession in the church which says that in a broken and fearful world the Holy Spirit gives us courage "to hear the voices of peoples long silenced." It's time for the church to hear the voices of the transgender community, both from the pews and from the pulpits. Transgenders also give us a clearer understanding of God, who as Spirit is neither male nor female, but has attributes of both in God's person-hood.

Sàra: Is there a final message you would like to share with our readers?

Rev. Southard: I know many of you who are people of faith have suffered at the hands of the church or other religious institutions. If you have nothing to do with organized religion, I find that totally understandable. To be honest, sometimes I feel that way myself. But if there's a longing in you for a spiritual community where you can express your faith and be nurtured in your spirit, there are such communities—not in every small town, unfortunately—but in a surprising number of cities and occasionally even in small towns. May our Mother/Father God bless you in the search.

▼

understand and learn what they can do to make the church more accepting of transgendered people. But as the conference ran on toward the final worship service on Sunday morning, I became uneasy. I was disturbed by how easily the acronym LGBT seemed to flow from everyone's lips and how little most people knew or understood the real experience of transgendered people. Saturday night, I went back to my room restless and unable to sleep. About 2:30 in the morning, I wrote a short paper addressing my concerns. When I asked Michael Adee the next morning if I could have three minutes to address the entire conference before the final worship service, he graciously allowed me to do so. The paper I read follows:

> First of all, it has been a privilege to be among you. And I want to thank Michael Adee for tangibly supporting my attendance and participation.
>
> Three-and-a-half years ago, when I came out fully and completely as a male-to-female transsexual woman, I walked away from the church where I had served in lay leadership for nearly 15 years. They were relieved to see me go, and in their way, saddened that I had chosen a lifestyle they are certain has separated me from God. I also walked away from my faith, and, I thought, from God as well.
>
> But the God who knit my previously male anatomy and my female brain together, the God who danced with me in my mother s womb, had NOT walked away from me. God sought me out and brought me home.
>
> But it is a home that, although it is shining with the love, courage and perseverance of each of you and so many others who could not be physically present with us this weekend, is still in need of more light.
>
> I have heard the phrase LGBT repeated almost as a kind of mantra. But as one of the T s, I have also felt a little like an inconsequential letter tagged on the end, an appendix that only a few will read.
>
> I am not saying this in judgement. There have been those of you who are truly trying to understand this T, this latest of prodigals to seek a way home. I have enjoyed talking with you individually and in small groups. And I was encouraged by the number of you who came to the More Light on Transgender workshop.
>
> But this movement still has far to go if we are truly going to embrace our transgendered and transsexual sisters and broth-

ers. We have much in common. But there are also striking differences between the LGB experience and the T experience. We need to recognize and address these commonalties and differences, and embrace each other in love through God s spirit of grace and diversity.

I would make three suggestions to you for acting on this.

First. Read two books: *True Selves: Understanding Transsexualism,* by Mildred Brown, and *Aspects of Gender: A Study of Crossdressing,* by Lesley Gordon. Both of these are on the IFGE reading list tucked inside the copies of *Transgender Tapestry* over on the table to my left.

Second, find out if there is a transgender support group in your area. You can check the IFGE Resource Guide in the back of *Transgender Tapestry* for a listing of groups by State. Contact them. Ask to attend one of their meetings. Talk to them about THEIR stories. Invite them to your church.

And third, be ready for some of them to come, perhaps warily and with some fear. But they WILL COME. And welcome them home.

I ask you not to merely tag the T on the end of LGB, but to:

• *Open your minds* to understand transgender conditions and issues.

• *Open your hearts* to the very real stories of often brutal rejection and condemnation that trans-people have experienced in their former communities of faith.

• And *open your hands* to beckon them in and welcome them home.

God's peace be with all of you.

The responses and comments I received following the worship service were overwhelming. One man—it doesn't matter if he is gay, bi, or straight—thanked me for making him feel guilty. He pledged he would be more conscious of his transgendered sisters and brothers.

This is the response that is growing not only among the More Light Presbyterians in the PCUSA, but throughout the Welcoming and Affirming movements in all the mainline Christian denominations and churches. As those who are fighting for full inclusion and participation of LGBT people of faith in the church begin to reach out to the transgender community and to beckon those of us who are people of faith or who have a spiritual longing within us to come home, let us not spurn their invitation. Let us join with them, learn from their stories and struggles, share our own struggles and stories, and clasp hands in true fellowship and the fight for love, justice and inclusion in all the church for all people of faith.

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REMEMBER, NOTHING—*NOTHING*—CAN WITHSTAND THE POWER OF CONSISTENT, ONGOING LOVE. IT'S EASY TO HATE OUR ENEMIES. ANY FOOL CAN DO THAT—THE RADICAL RELIGIOUS RIGHT DOES IT TO US ALL THE TIME. DR. KING'S MESSAGE REMINDS US THAT IT TAKES GREAT STRENGTH OF CHARACTER TO OPPOSE HATRED THROUGH LOVING, PEACEFUL ACTION THAT LEADS TO JUSTICE FOR ALL PEOPLE. IT IS DIFFICULT, BUT IT IS THE RIGHT AND ONLY WAY TO ACHIEVE OUR OBJECTIVES.

Continued from page 55

will only do so by operating continuously from a platform of strong spiritual practice and belief. Please hear this clearly: I'm not at all suggesting that everyone must become a Christian or adopt any specific spiritual belief system. I'll leave that to the members of the radical religious right, a relatively small but spiritually arrogant and highly vocal faction who have successfully co-opted the name "Christian" for their own bigoted and exclusive ends. However, our transgender spirituality, in whatever positive form we choose, must always be at the core of any social or legal efforts we make on our own behalf. If we don't do that, we risk losing the moral center, the very soul, of our movement—and any movement without a soul or a moral center is ultimately doomed to failure because its motivations are flawed. It will rot from within.

The African-American Civil Rights effort achieved its successes in the sixties because it was firmly entrenched in what was right and good. Its participants were willing to accept the consequences of their actions because they knew their cause was just. Those were some incredibly brave but very frightened people; they stood up to their persecutors and still took action because they knew and believed it was right. My definition of real courage is doing what is right even when you're scared to death. Just ask any transperson who comes out for the first time—very few non-GLBT folks can understand or comprehend the awesome bravery such a step requires.

Photograph by Beth Lewis

The Civil Rights movement leaned heavily upon the spiritual roots of the Black church, Black theology, the ideology of nonviolence, and the teachings of Jesus such as "Love your enemies," "Do good to those who despitefully use you," and "If someone smites you on one cheek, turn to him your other also." (Of course, Jesus never really gave us instructions on what to do after we run out of cheeks to be smitten. I guess that's still up to us.) We must learn to adopt similar tactics of love and nonviolence if we are to be successful in achieving our human/civil rights. (Check out the Rev. Mel White's SoulForce website for more information.)

IN THE NAME OF LOVE

As much as some might prefer it, we simply can't wait or depend upon our religious institutions to do much for us. Even Dr. Martin Luther King, Jr. said, "In spite of the noble affirmations of Christianity, the church has often lagged behind in its concern for social justice and too often has been content to mouth pious irrelevancies and sanctimonious trivialities. It has often been so absorbed in a future good 'over yonder' that it forgot the present evils 'down here.'"

Jesus never uttered a word about transgenderism or homosexuality in the scriptures, but He always encouraged others to continue working and struggling for what was right, just, and good. His teachings were about using the ultimate power of love to overcome hatred, and that's exactly what transgendered people need to do if we are to successfully rise above the prejudice, bigotry, and lies of the forces arrayed against us. We will only accomplish that goal by meeting our enemies with love, with a concern for our shared human worth, and with a moral force so powerful it will eventually force the purveyors of hate to give up and blow away. Remember, nothing—*nothing*—can withstand the power of consistent, ongoing love. It's easy to hate our enemies. Any fool can do that—the radical religious right does it to us all the time. Dr. King's message reminds us that it takes great strength of character to oppose hatred through loving, peaceful action that leads to justice for all people. It is difficult, but it is the right and only way to achieve our objectives.

We must remember, too, that violence is never the answer. Given enough time, justice in the name of love will always

overcome the purveyors of violence and hatred. Crosby and Bender write, "Almost nobody believed that Martin Luther King could effect significant change on civil rights in this country, especially without using violence as part of his strategy. And nobody ever believed that a little man named Gandhi wrapped in a bedsheet would be able to stop the entire British empire in India. Stop it in its tracks, cold." Yet that's exactly what happened because of the power of love doing justice—and that's what can happen for GLBT people, too, if we're strong in our resolve to stand firm and be counted, to stand up for what's right, and to do justice in the name of love.

THE POWER OF COMMUNITY

We must do this work and embrace this struggle not as individuals, but as a community, striving to form strong, effective coalitions with other groups and individuals who care passionately about justice and about doing what is good. Transgendered people have much more in common with other oppressed groups than we don't: gays, lesbians, bisexuals, people of color, women, the intersexed, the mentally and physically challenged, the poor, the aged, all struggle with issues of marginalization and oppression in various forms. We need to emphasize our similarities, even as we celebrate our differences, and we must certainly come together in unity over issues that threaten the peace, freedom, and security of any person or group of good will.

A sense of community is crucial in this struggle, because isolation kills. Divide and conquer is an age-old strategy that the radical religious right would love to use against us, and we must not allow such tactics to keep us from forming and maintaining supportive community. None of us can do this by ourselves—we need and have to learn to depend upon each other. Remember, Ben Franklin said, "We must all hang together or we'll all hang separately." Nothing would please the radical religious right more than to see GLBT people completely eliminated from society, so we are challenged to employ the tactics of love, nonviolence, inclusive community, coalition, awareness, and intelligence as we struggle against this threat to our freedoms.

Dietrich Bonhoeffer was a young German Lutheran pastor who was hanged by the Nazis just before the end of World War II. He was a perceived threat to the tyranny of Nazism, just as GLBT people are currently perceived as a threat to the social order by the rightist socio-religious powers-that-be. We're dangerous, all right, but only insofar as we threaten their theocratic agenda of exclusivity and enforced conformity of thought, behavior, and appearance. Before his death, Bonhoeffer spoke these words to his students in the underground resistance seminary: "Evil demands to have a man by himself. It withdraws him from the community. The more isolated a person is, the more destructive will be the power of evil over him, the more disastrous his isolation.... Evil shuns the light. In the darkness of the unexpressed it poisons the whole being of a person. This can happen even in the midst of a pious community," as many of our sisters and brothers have learned to their dismay. The numbers of GLBT persons who are disenchanted and disgusted with their shabby treatment and oppression at the hands of religion and social ultra-conservatism are increasing rapidly. We need to pull together, not pull apart.

AND SO THE STRUGGLE CONTINUES...

In summation, here are some points to remember:

1. The radical socio-religious right actively hates GLBT people. It is working overtime to discriminate against and even eliminate us if possible. For instance, a little known but highly influential radical right-wing religious group the Reconstructionists, led by R. J. Rushdoony, calls for conveniently selective interpretation of various biblical passages, including the death penalty for GLBT persons. You owe it to yourself and your community to find out about threats such as this. Don't be unaware of these dangerous and deadly ideologies: check up on them for yourself.

2. Political and social activism is always the true calling of people who love justice. Do what you can, where you can, when you can. Every action done for justice, no matter how small, matters significantly.

3. Any successful movement toward liberation absolutely must seek and maintain a strong spiritual essence at its core.

The Reverand Laurie Jean Auffant

Photograph by Marlette Pathy Allen

4. Love is a moral force that can eventually overcome anything, even religious or social persecution. We must be steadfast, remaining non-violent while always retaining our commitment to telling the truth about our lives and doing acts of justice in the name of love.

5. We owe it to ourselves and to our transgendered sisters and brothers to form an inclusive, embracing, cohesive, justice-loving community, one that acts in cooperation with others as we struggle toward the goal of achieving religious, political, legal, human and civil rights for all people everywhere.

6. We shouldn't be naive about this: things won't change overnight, so we have to commit ourselves to hanging in there and staying for the long haul. We have to be unflaggingly persistent or our efforts will be in vain; but, if we commit to working unceasingly for justice on behalf of all, we will win. We will win not because we are stronger or richer or have more clout, but because we only want our inalienable human (and not special) rights.

* Rev. Bill Johnson, Ed.D., "Fear, Love, and Fruits," a sermon preached at the Robbinsdale United Church of Christ, Robbinsdale, MN, on May 21, 2000.

Vanessa Sheridan *is a transgendered author, speaker, educator, seminary student, filmmaker, musician, composer, and concerned spiritual activist. She may be contacted at* <Vasheri@aol.com> *or at P.O. Box 11771, St. Paul, Minnesota 55111-0771.*

NOTICES & ANNOUNCEMENTS

To add your event to our website, please log on to **http://www.ifge.org**, then click on **GenderEvents** to add your info.

SEPTEMBER 17TH-23RD SOUTHERN COMFORT

Sheraton Colony Square Hotel, 188 14th Street NE at Peachtree, Atlanta, Georgia 30361
(404) 892-6000 / (404) 872-9192 (Fax)
(404) 733-6975 (Reservations Fax)

Online registration is now open! Sign up today through our secure server, or download our brochure and registration form in Adobe Acrobat format!
Contact Southern Comfort Conference: P.O. Box 77591, Atlanta, GA 30357-1591 E-mail: *info@sccatl.org*

SEPTEMBER 21-23 9TH ANNUAL LAVENDER LANGUAGES AND LINGUISTICS

American University, Washington, DC.

Formal papers, roundtable discussions, performance pieces and other presentations which explore lesbian, gay, bisexual, transgendered, or queer language, linguistics, literature, non-verbal communication, cinema, photography, visual arts, and the like are welcome at this conference. The program committee asks only that proposals for conference presentation explain clearly the presentation's connections to language/linguistic themes.

for more information, contact: wlm@american.edu
or visit http://www.american.edu/lavenderlanguages

OCTOBER 3-7 HET NEDERLANDS TRANSGENDER FILMFESTIVAL (NTGF) (THE DUTCH TRANSGENDER FILM FESTIVAL)

held at: De Balie, Kleine Gartmansplantsoen 10, Amsterdam
c/o Stiching T-Image (The T-Image Foundation), P O Box 15650, 1011 ND, Amsterdam, The Netherlands
tel: +31 (0) 20 636 3727 / fax: +31 (0) 20 636 3730
email: ntgf@cs.com
website: *www.transgenderfilmfestival.com*
The festival will have:

- An Asian subprogram, with comedy from South-east Asia, a Hong Kong special, and Cult Classics;
- Recent productions (films and documentaries);
- FTM programme;
- Intersex programme, with a political debate on intersexuality in the Netherlands. This is a "hot" issue: the medical world is very uncooperative in treating people who don't want a full transition...
- A presentation on drag queen contest (to be confirmed)
- A reading by Susan Stryker on the political and artistic climate in San Francisco in the field of 'trans' issues
- A photo expo on transgenders
- A performance by Doran George with Diane Torr and others

OCTOBER 14-21 FANTASIA FAIR 2001

Provincetown, MA.

Fabulous inpexpensive week-long gender event.
Go to <*www.fantasiafair.org*> or contact: Registrar, P.O. Box 33724, Decatur, GA 30033-0724. Voice Mail: (770) 686-3477
E-Mail: <*fanfair@gender.org*>

OCTOBER 25-27 LAVENDER LAW 2001

Le Meridan Hotel/650 North Pearl Street
Dallas TX 75201-2877

The primary focus of the conference is more than 50 workshops for LGBT attorneys, faculty, and students in areas as diverse as civil rights, employment discrimination, family law, estate planning, immigration, professional responsibility, and bankruptcy. Panelists include private and government practitioners, law students, and national LGBT legal eagles. Several plenaries are planned on issues of importance to the LGBT community such as marriage and the impact of pending cases before the U.S. Supreme Court. Additionally, there will be a keynote address and reception, a law student reception, a women's event and other opportunities for mingling and networking. A conference highlight is the annual Dan Bradley Award luncheon, where NLGLA honors a distinguished member of the LGBT legal community.

Please note that to obtain CLE credit, you must register for the conference in advance.

NOVEMBER 7-8 NATIONAL GAY AND LESBIAN TASK FORCE CREATING CHANGE CONFERENCE

Milwaukee, Wisconsin
Visit the webpage for coneference info and schedule:
http://www.ngltf.org/cc/index.cfm
correspondence to: 1700 Kalorama Road NW, Washington, DC 20009-2624. Voice (202) 332-6483.

NOVEMBER 2-4, 2001 FALL HARVEST

Cedar Rapids, Iowa.

Iowa Artistry, a TG support group and MAGGIE affiliate is hosting Fall Harvest Renaissance this year. It is a regional weekend conference being held in Cedar Rapids, Iowa. Everyone is welcome. Visit our web site at:
http://www.transgender.org/ioar/fhr.html

Email: IowaArtistry@TGForum.com
Or write to:
Iowa Artistry, PO Box 11093, Cedar Rapids, Iowa 52410

MID-NOVEMBER TRANNY FEST FILM FESTIVAL

A glamorous week long celebration of Transgender Arts and Films. Theme 2001: Gender Armageddon! The End of Gender as You Know It! Info at (415) 820-3223
www.TrannyFest.com

NOVEMBER 8-11 KINDRED SPIRITS SEX AND GENDER

The BodhiTree House, Black Mountain, NC
Frank, non-experiential sharing and exploration of the uncharted sexuality that results from gender-shifting beyond sex-role expectations. Singles, partners & couples welcome.
Contact: Holly Boswell (828) 669-3889
<HollyFairy@juno.com>

NOVEMBER 22-25 KINDRED SPIRITS ALE-HELI'STI

We honor the core of Cherokee spirituality here, in their ancestral home, with a feast of thanksgiving on Saturday. No place at the table with blood kin? Come count your blessings with us.
Contact: Holly Boswell (828) 669-3889
HollyFairy@juno.com>

DECEMBER 29-JANUARY 1, 2002 KINDRED SPIRITS WINTER CIRCLE

The BodhiTree House, Black Mountain, NC
Come join your "spiritual family" for circling in observance of Solstice and New Years Eve, including Yule Log ceremony and Bonfire, drumming at the Light Center, and a very festive holiday celebration.
Contact: Holly Boswell (828) 669-3889 / *HollyFairy@juno.com*

CALL FOR PROPOSALS GENDER IDENTITY CENTER OF COLORADO

The Gender Identity Center of Colorado is proud to announce that it has begun accepting proposals for its 4th annual national transgender conference, The Colorado Gold Rush.
This conference once again will feature workshops pertaining to all aspects of the transgender experience, including workshops for spouses, partners and significant others.
The conference will be held Thursday, March 7 through Sunday, March 10, 2002 at the Red Lion Hotel in Denver, CO.
For more information about submitting workshop proposals, go to: *www.cologoldrush.org*

16-WEEK THERAPY GROUP FOR FTMS IN SAN FRANCISCO, CA

We use a lot of different names to describe ourselves—FTM, F2M, MTM, butch, tranny, gender dysphoric, androgynous, female-to-male crossdresser, transman, girlboy, boi, fagdyke, transgendered, transsexual, passing woman, preop transsexual, postop, no-ho no-op. What all of these identities have in common is a noticeable level of discomfort with living in a female identity, and a desire to explore other options. Whether you are just beginning to get in touch with these feelings, or you've been taking testosterone or even had surgery and are living full-time in a male identity, you are welcome in this group.

For more information, contact Patrick Califia-Rice, MFTI, at (415) 626-7000, ext. 423. Patrick is an FTM clinician at New Leaf, a community-based organization that provides mental health services to the lesbian, gay, bisexual, and transgendered communities. New Leaf charges on a sliding scale. The agency is located at 1853 Market Street (at Guerrero) in San Francisco.

THE EAST COAST FEMALE-TO-MALE GROUP (ECFTMG)

announces the establishment of **The Wheelchair Fund**, a financial vehicle developed by members of the transgender community to benefit retiring American Boyz, Inc. (AmBoyz) founder and former coordinator-in-chief Gary Bowen. Bowen, also the founder and former chair of the True Spirit Conference (TSC), lives with disabilities as he continues to serve with AmBoyz and TSC on the boards of both organizations. Bowen has also served on the board of directors of other trans organizations including GenderPac (GPAC) and It's Time America (ITA) and is an award-winning author and editor. The cost of the wheelchair and equipment needed by Mr. Bowen is in the three-thousand-dollar range, and the Fund hopes to gather donations quickly through outreach conducted primarily over the Internet and through group email lists. Funds are needed immediately and those wishing to contribute should send their check in any amount by postal mail endorsed to The Wheelchair Fund at:

ECFTMG, P.O. Box 60585, Florence, MA 01062
Please include a SASE if an acknowledgement of the donation is requested.

THE SECOND ANNUAL AABACUCK PRICKETT DINNER PARTY

Hosted by TGIC, Saturday Sept. 15th 2001 from 2 p.m. to 11:00 p.m. at The Marriott Hotel, 189 Wolf Road Albany NY. For more information write: TGIC Dinner Party, PO Box 13604, Albany, NY 12212-3604

TRANSGENDER SKYDIVERS WITH USPA CLASS A LICENSE OR BETTER

are sought for a Skydiving Team doing Relative Work and Freeflying. Email to *<antoniagilligan@spryent.com>*

FICTION

ONE DAY AT THE SUPERMARKET

by Laura Brooks

Oh my god, I never know how to answer that question. I mean, I never was any good at trying to figure stuff like that out—what difference does it make, after all? I mean, who really cares, except for you, of course. I didn't mean to offend you. I hope you didn't take it the wrong way. But really, does it really matter? I don't see how it does. I really don't.

"But these days I am so distracted this kind of stuff throws me for a real loop. It really does. I just cannot stop my head long enough to get a grip on even the simplest, little bitty thing. I just can't do it. It is totally and completely beyond me.

"Like this morning. I get out of bed and go to the bathroom and do my thing and then get ready for the shower. Now, I like to exfoliate my skin every three days. Can I remember if today is the third day? Are you kidding? Of course not. I don't have a clue. Not a clue. So anyway, I decided I'd skip it for today because that stuff's so expensive, and I get dressed and brush my hair, and wouldn't you know it, I hit a big tangle and almost yank this huge clump of hair out of my head. Now look at this—I don't have all that much to spare. So I have to stop what I'm doing and untangle this mess, and then it's time for my nails, and I can't decide for the life of me what color polish to wear today.

"Now, you wouldn't think this would be a big deal, would you? Time was, nail polish meant red and that was that. But that was before. Now I have almost a whole box full of the stuff, and there's bottles in there I haven't used in a dog's age, but it's still there, and now I've got to match the color to what I'm wearing and what I'm doing and how I'm feeling, and oh my god, what's a girl to do? I guess I'm supposed to flutter my eyelashes when I say something like that, aren't I? I'm sorry, I'm still new at this. So anyway, I completely freeze up when confronted with having to pick out my nail polish. My brain, puny as it is, just decides it's going to shut its damn self down, and it felt like I was standing there in front of my vanity for five hours or something waiting to decide what color nail polish I was going to wear. Ridiculous, I know, but that's the way I am.

"So anyway, finally, I just reach in and grab something, and it turned out to be OK because it was kind of a light, neutral beige that sort of goes with almost everything I have that I'd wear out in the daytime. But that just goes to show you, doesn't it? I just can't make a decision.

"Well, there was this one decision I made, but I can't get into that right now.

"You know, my wife used to do all that sort of stuff for us. She always knew exactly what she wanted and how things were supposed to be done. 'There's always a right way to do something' she'd say.

"Now she's gone and I can't even figure out what kind of nail polish to wear. You'd think I was a blonde or something.

"I guess I should have expected her to leave, but I didn't. Sort of came out of the clear blue sky. One minute she's there, and the next minute she isn't, and that's all, th-th-that's all folks. I guess I shouldn't talk about it like that, but I can't get too serious about it because it still hurts. Oh boy, does it still hurt.

"I still love her, but I don't think she understands that. What I don't understand is how she could leave me. I mean, just because this shirt buttons one way and another shirt buttons another way, what's the BFD? I mean really, I don't understand. Is it that big a deal that I like pants that don't have a pocket on the butt? No, it isn't. I don't think so, anyway. We're talking about pieces of cloth. Sometimes they're arranged this way, sometimes they're arranged that way, but we're still talking about pieces of cloth, right? What's the big deal? Am I wrong? Tell me if I'm wrong.

"I'm not wrong. Doesn't seem to matter though.

"There was this one time we had to go to a funeral. It was late in June and it was hot. Really hot. You could see the heat rising from the pavement in waves. This was the funeral of the husband of a friend of hers and I didn't want to go, but we had to, so we both got dressed in our funeral clothes and went to the church and graveyard and the get-together at a neighbor's house afterwards. I must have sweated off about five pounds in my suit, but sometimes a man's gotta do what a man's gotta do—so I did.

"So anyway, we get home around five in the afternoon and it's still hot. We head upstairs to the bedroom to change and she looks out the window and sees the guy across the street sitting on his steps with his shirt off, sucking down a Bud Lite. 'You guys have it made,' she says to me. 'I would love to take my shirt off when it's hot, but I can't because I'd have every man for miles oogling me. Maybe even I'd get attacked or raped and he'd get off because I was asking for it. And you want to be a woman. Jesus.'

"Now, I never said I wanted to be a woman. I don't. I just like the clothes, and I'd told her that before, but it didn't seem to sink in. But that wasn't the point right then. 'Honey,' I said to her, 'I've just spent that last four hours in a dark, lined, long-sleeved suit over a starched, fully-but-

toned shirt and a tie. I've sweated like a pig and felt like I was trapped in a gabardine sauna. I have on socks and heavy black shoes. You're wearing a little cotton dress and sandals, and you look great. So don't tell me you feel cheated 'cause you can't take off your shirt. Not until you've worn a suit in weather like this.

"That seemed like a pretty convincing argument to me. Not her, though. She just flung one of her sandals at me and stomped downstairs. Damn thing came within a couple of inches of hitting me, too.

"If she flung both shoes, I prob'ly woulda kept them. Aww, I'm just kidding. We didn't even wear the same size. Ha ha ha, isn't that just too funny. I'm being sarcastic, in case you can't tell.

"We argued a lot in those days. We talked, we discussed, we fought, we considered, we rationalized, we blew up, we calmed down. We went to the library, we went to counseling, we surfed the web. Mostly, we drifted apart.

"You see, it all started when this friend of mine called me up. His divorce just became final and he wanted to blow off some steam and celebrate, so he called me. We did up the town right, but it felt sort of sad and hollow to me. I got home around three in the morning, but as drunk as I was, I just couldn't get to sleep. There was too much going on in this itty bitty brain, and I stayed awake all night.

"When she woke up, I needed to talk. We had a good marriage, we really did, but I couldn't keep my secret secret any more, if you know what I mean. If our marriage was really together, then being completely open could only make it better, right? How could being honest hurt anything if we both loved each other? It couldn't, right? Aren't I right here?

"What I couldn't take was knowing that we weren't being honest with each other, especially with me being the one doing the deceiving. I just couldn't do that anymore. So I said, 'Honey, can we talk about something?' And I told her all about me. Actually, it was probably way more than she wanted to know or I wanted to tell, but once my mouth started working it got hard to stop. I have that problem, can't you tell? And when I wound down, she didn't say a word, which surprised the heck out me. I don't know what I expected, but I didn't expect her to hug me and sob quietly into my shoulder. It confused me in a big way, but I got used to being confused pretty quick.

"For a couple of weeks it seemed like everything was wonderful. I couldn't imagine life being any better. We even spent an afternoon shopping together, although I saw her blanche white when I asked one of the salesgirls for directions to the dressing room so I could try on a skirt. I guess she was embarrassed or something, I don't know. I wound up buying a blouse and she paid for it, but she made damn sure that the cashier didn't know the blouse was mine.

"Those were the happiest days of my life. In my wildest imagination, I couldn't have asked for anything more.

"There was this one day, I'll tell you the truth, I'll never, ever forget. It wasn't even the whole day, it was just a moment—but this moment said it all. I'll never feel like that again, but Jesus Christ, I still cry just thinking about it.

"I had this skirt I bought a couple of years ago. It was long, almost down to my ankles, and I'm a tall girl, if you haven't guessed. It was a patchwork skirt, mostly black with patches that were sorta floral and a combination of dark neutral colors, ivory and green, which has always been my favorite color. There was just something about the way it draped around my calves and flowed when I walked that was so nice. I loved that skirt, long before I talked to my wife. I'd purged a couple of times in the last few years, but I always held on to this skirt.

"So anyway, this one time, I'm out shopping with her at this mall, and she pops into a hardware store to pick up some bulbs for the light fixture we have on the porch, and I pop into this clothing store and I see a display of sweaters marked down 50 percent because it's February and they're getting ready for spring. I see a bulky, ribbed long-sleeved mock turtleneck in black in my size, and I buy it. It's the very first time I ever bought anything in a women's store for myself when shopping with my wife, but by this time I didn't think she'd mind, and it all seemed so totally natural. I really and truly didn't think twice about it. Just bought the damn sweater.

"So I'm still not quite sure how she's going to take things, so I'm very careful. One step at a time, you know. Like, up to this point, I haven't worn a skirt or dress in front of her. I've worn girls'pants and tops and once even worn nail polish, but I haven't tried makeup or skirts yet. At least not in front of her. I've been wearing skirts and makeup for 30 years, but, you know...

"So anyway, this one Saturday she

SO ANYWAY, THIS ONE SATURDAY SHE DECIDES SHE'S GOING SHOPPING WITH A COUPLE OF FRIENDS AND SHE'LL BE OUT FOR MOST OF THE AFTERNOON. AS SOON AS SHE'S GONE I ZAP MYSELF UPSTAIRS, STRIP OUT OF MY BOY CLOTHES AND PUT ON UNDIES, BLACK TIGHTS, AND A CAMISOLE.

decides she's going shopping with a couple of friends and she'll be out for most of the afternoon. As soon as she's gone I zap myself upstairs, strip out of my boy clothes and put on undies, black tights, and a camisole.

"About a month earlier I screwed up my courage enough to get a full makeover at the Estee Lauder counter at the local department store, so I had a complete set of tools to play with. I shaved again, started with the foundation, and then tried as much as possible to duplicate what Marguerita did with me back then. The foundation and blush wasn't too hard. The eyeshadow took a couple of tries. The goddamn eyeliner took forever because I just could not get it right. I kept wiping my eyes clean and starting over, but after about 45 fucking minutes I got it right.

"When I finally got my eyes and lips and cheeks and everything else the way I wanted, I carefully combed my hair as neatly as I could and stepped away from the mirror, being as careful not to look at myself as I could. I didn't want to spoil the total effect.

"So I went back into the bedroom and pulled on my skirt. Boy, I loved that skirt. Every time I put it on I got a little thrill. Then I grabbed that sweater and pulled it on, being supercareful not to muss my makeup. The only thing left was shoes. I didn't have too many shoes (shoes are expensive, you know. I don't want to spend a fortune on something I'm only going to wear a couple of times), but I did have a pair of ankle boots in black that worked well with this skirt. So I dug the boots out of the closet and put them on.

"Just had a couple more things. I loosened my watchband so my watch hung like a bracelet. Then I grabbed one of my wife's necklaces. Up to that point I had never, ever worn anything of hers. Really. I always had my own things. But for some reason, I thought it was important to wear something of hers right then. Back then, I don't know why I did it. It was a total impulse. Now, I think I know. I think it's because I know that she and I are really made for each other and I'm not complete without her. I know that sounds hokey, and I know, given everything that's happened, you'd have trouble believing it's true, but it's true, goddamn it. It really, really is. At least now I know it's true. Then, it was just some sort of instinct in the back of my head.

"So this instinct tells me I need to wear a necklace. My wife has great taste in jewelry (lousy taste in clothes, but that's another story altogether). The first one I grab hangs a little lower than I'd like it to, so I take another. This one is made of yellow, amber and brown beads on a thickish chocolate brown strand with silver owls every couple of inches. I always liked it on her and thought it might look nice on me.

"Then I stepped in front of the mirror.

"One thing you gotta know is that I was gonna be 45 in two weeks. Now I've read all about mid-life crises and all that bullshit, but I never believed in it. Not a single fucking word. But one thing I do know is that this particular day I walked into a goddamn crisis and I don't know if it was midlife or what. I just know it blew my life fucking apart.

"Because when I looked into the mirror, I liked what I saw. That's all it took.

"For the previous 45 years, I'd looked in the mirror thousands of times. Millions maybe, and I'd never really liked the image looking back at me. I don't know why—I never thought about it for the longest time. I just know that when I looked at that person with the black patchwork quilt skirt, bulky black sweater, amber necklace, honey ginger lipstick and plum eyeshadow in the mirror that I LOVED the person I saw. There was nothing rational about it. It was a totally emotional response, but that didn't matter. I LOVED that reflection. Then my rational mind kicked in and recognized that I was responding to that mirror image in a way I had never responded to a mirror image before, and 'Oh boy, we're in trouble now,' it said. And every other synapse in my body replied 'Fuck you, we like it.'

"For minutes I was mesmerized in this state. Not once in my entire life had I looked in a mirror and really and truly liked the person looking back at me, and now I did. Except that now, the person looking back at me did not look like a man was supposed to look. My brain knew I supposed to make something of it all, but my heart just kept responding to the image that my eyes saw.

"Then my wife's face floated into the background of the image in front of me. I saw that image say 'You goddamn fucking son of a bitch. Fucking goddamn faggot.'

"It took a couple of seconds for my brain to register that she wasn't a figment of my imagination, but was real flesh and blood.

"I remember that she reached out and grabbed my necklace—her necklace—and ripped it from my throat. Then she flung it into space. As she did it, she kept screaming at me. Vile, horrible things. I don't remember a lot of it, but there are some things I just can't forget. I can't forget that she said I made her sick. I can't forget that she said I made her feel dirty and sordid. I can't forget the expression on her face.

"I also can't forget that image in the mirror. And I can't forget how I felt when I saw it.

"Anyway, we fought for about an hour or so before running out of steam. I slept on the couch that night and at a motel for a couple more nights that week. I came back and we were on and off for about three months. You know, we'd have four or five good days, then a fight, then a week of sulking, then a makeup and a good week, and then it would start all over again. She finally left.

"I think she made up her mind to leave when I told her that it wasn't that I couldn't stop dressing, but that I didn't want to.

"I miss her every single day. But sometimes a girl's just gotta do what a girl's just gotta do, right? I mean, there comes a time when you have to do what you think is right. I just wish it didn't take me 45 years to figure that out.

"Oh well, what the hell, isn't that what they say?

"I'm sorry—I got carried away. What did you ask me?"

The bagger just stared at me with gaping eyes. "Paper or plastic?"

▼

Laura Brooks, *46, lives in Boston. She has been writing about music and local events for years. Recently, Laura has begun focusing on more personal expression. You can find more of her stories at* <www.storysite.org>. *Her e-mail is* <laubrabrk@aol.com>.

POETRY

GENDERSEXUALITYIDENTITY
by Cathryn M. Paradise

S H I F T I N G P A T T E R N S

Hard and FAST

Male? Female? Binary?
Trace of MYSTICISM

Rejection of Discourse

343 DIFFERENT Genders
accept patterns of normalcy
list of those murdered

progenitors

Polyvocal Incarceration
NEVER ABSOLUTELY MALE FEMALE ABSOLUTELY NEVER

BODY PARTS BECOME PART OF THE TEXT
UNTIL GENDER REFUSES TO VOTE

MARK X In not the right spot

Can not speak the reinforced language
of the land
So symbolic order went home for the day

Cathryn Mirielle Paradise lives in Colorado Springs. She is a born-again Christian and a single trans-femme-dyke not dating at this time. She is a collector of comic books and a fan of science fiction. Her main interest is heroic literature: Robin Hood, King Arthur, James Bond, Sherlock Holmes. Her Christian interests are Biblical studies on prophecy, the cults, and Bible versions. She transitioned on the job July 2000. She is also a Mary Kay consultant.

IT'S DIFFERENT
by Michael Greenspan

When you talk about "men," you probably don't mean me.
When you talk about "females," you probably don't mean me either.
When you talk about "butches," you probably still don't mean me.
When you talk about "transsexuals," even then you probably don't mean me.
But I am all of those things.
I am a butch female transman.
I am a man, but I wasn't taught or expected to be a man.
I don't see things the way other men do.
It's different.
I am a female, but I never took the lessons of "being female" to heart.

I don't see things the way other females do either.
It's different.
I am a butch, but I'm not woman-identified or dyke-identified and never was.
But butch is still a part of who I am.
It's different.
I am a transsexual, but I don't feel like a "man trapped in a woman's body."
I don't mind my female body. Just certain parts of it.
I can be a butch man.
I can be a female man.
I can be a transsexual who doesn't absolutely hate his body.
I can be whoever I am.
I am a butch female transman,
And it's different.

Michael Greenspan is a 19-year-old student, FTM activist, and aspiring elementary school teacher living in the Boston area. He can be reached at <*M_Alexander@usa.com*> or through his web site at <*http://ftmichael.tripod.com/*>.

EROS
by Soma Feldmar

The curve of his jawline
Sweeping into her neck
Pale, smooth, supple skin
Encompassing her round moons
The ridges of his stomach
Leading me towards his bellybutton
Narrow hips, firm thighs
Framing his well formed cock
Her beautiful vertical smile
Surrounded by a thick rain forest
How I love to lick and suck
Every drop of sweet dew
And listen to his deep breath
As it gains momentum
While his stomach muscles
Have multiple orgasms
A lush, ecstatic waterfall
From her lips to my tongue
Glides down my throat.

Soma Feldmar was born in 1973 and graduated in May 2000 from Naropa University with a B.A. in writing and literature. Her native town is Vancouver, B.C., Canada. Her college career started with psychology, moved to women's studies and English, and finally led her to Naropa. She currently lives in Denver, but will soon be back in Vancouver, where she hopes to complete a manuscript of poetry for publication.

ATOM-SLICING THE BODY

by Tucker Lieberman

Onhold, uptormented, delight:
My body. Ripped by selfly hate,
Then sifted meanings lessedness,
Then tilled to docile pliancies—

De-cracked to theoretical parts
By feminists who say, in short,
I've scorned my main material stay
And sold my soul unto the P.—

And candid theologians who,
Appealing to a sainted ruse,
Reverse the recipe: a squeeze
More P. would put a stop to me.

The minisculities are smashed—
I can't tell you what happens next.
A pater masculinity?
A goddess excellently bright?

My body. Shredded, sifted, tilled,
De-cracked to dust, yet rising gold.
Shudder to dream, perhaps to die:
Onhold, uptormented, delight.

Tucker Lieberman is a female-to-male transsexual. He is currently an undergraduate at Brown University in Providence, RI, where he studies philosophy and lives full-time as a man.

REMEMBER THE 2002 TAPESTRY POETRY CONTEST!

We are looking for experimental, cutting-edge poetry. We want poems that take the being, living and speaking of trans experience beyond the typical narrative. We want you to send us poems that are as radical as the challenge we present to gendered assumptions.

Criteria: No more then 50 lines. Your name and/or the name you choose must be on each poem. There is a maximum of three poems per entry.

The top three entries will be published in *Transgender Tapestry* and the authors will receive a complementary one-year (4-issue) subscription.

The deadline is 1 December, 2001. Please e-mail all poems (with contact information) to poetry editor kari edwards at <*editor@ifge.org*> or send via U.S. mail to: Poetry Contest, c/o IFGE, P.O. Box 540229, Waltham, MA 02254-0229. All hard-copy entries must be accompanied by a self-addressed stamped envelope.

PROFESSIONAL LISTINGS

We at *Transgender Tapestry* would like to take this opportunity to thank the professional individuals and organizations who support the production of this magazine with a paid listing.
Please remember to look here first for services.

The professional ads in this magazine have been placed by individuals and organizations who support the production of this magazine with a paid listing.
A one year paid listing is $125, which includes four issues of *Transgender Tapestry*.

To place a Professional Listing Call: 781-899-2212 or E-mail us at: *info@ifge.org* and please include PRO-AD in the subject line of the email message.
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DIRECTORY OF ORGANIZATIONS

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1.) If you are with a support group or organization, please check your listing and note any changes that should be made.
2.) If you know of a support group or organization not listed, please notify us as of their contact information, meeting times, geographic location, special emphasis, etc.
3.) Please send all changes or new information IN WRITING to—

Attn: Sára Herwig, I.F.G.E, PO Box 540229, Waltham MA 02454-0229 USA
or e-mail it to sjherwig@ifge.org, and please type "Database" in the subject line.

Thank you for your cooperation.
Sàra Herwig,
Director of Operations

NATIONAL

FTM INTERNATIONAL: San Francisco—FTM: 1360 Mission St, Ste. 200, San Francisco CA 94103. Tel: 415-553-5987.
Email: *TSTGMen@aol.com.*
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Web: *www.isna.org.*

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ALABAMA

ALASKA

ALASKAN T-PEOPLE—CD/TS/SO/MTF/FTM: PO Box 670349, Chugiak AK 99567-0349.
Strictly social for the whole family.

ARKANSAS

ARKANSAS BOYZ—FTM: Garin, AR. Tel: 501-443-3184. Email: *Kwiggin@aol.com.*

SUPPORT LINE—TS: Frances, AR. Tel: 316-795-4876. Email: *Fransie@oswego.net.*

ARIZONA

A ROSE—CD/TS: PO Box 8108, Glendale AZ 85285-8363. Tel: 602-488-0959.
Email: *sss@tri-ess.org* or *denise@inficad.com.* Web: *www.inficad.com/~arose.* Support group.

TRANSGENDERED HARMONY—CD/TS/TG/FTM: PO Box 8423, Mesa AZ 85214. Tel: 480-654-6775.
Email: *leslielesley@worldnet.att.net.*
Educational & social support group.

ALPHA ZETA (PHOENIX, AZ METRO AREA CHAPTER-SOUTH)—TRI-ESS: Kristen Ann, P.O. Box 83927, Phoenix AZ 85071. Tel: 480-837-1067.
Email: *Aquahills@aol.com.*
Web: *www.geocities.com/triessaz.*
Alpha-Zeta sorority for heterosexual crossdressers in Phoenix Arizona.

RHO ETA CIII (Phoenix, AZ Metro Area Chapter—North)—TRI-ESS: Cindy Nichols, PO Box 84033, Phoenix AZ 85071-4033.
Tel: 480-488-0959. Email: *phxcd@phxcd.org.* Web: *www.phxcd.org.*

ALCOHOL AND SUBSTANCE ABUSE RECOVERY: "TRANSFORMED"—TS/TG: 298 E. 6th Street, Tucson AZ 85703. Meets at 4:30 on the third Sunday afternoon of each month at Wingspan GLBT Community Center, 300 E. 6th Street, Tucson.

DEZERT BOYZ—TG/FTM: Wingspan GLBT Community Center, 300 E. 6th Street, Tucson AZ 85697. Tel: 520-624-1779.
Email: *Sagatucson@usa.net.* Meets at 7pm on the 3rd Tuesday at Wingspan GLBT Community Center. Call for information.

DEZERT GIRLZ—TG/MTF: Wingspan GLBT Community Center, 300 E. 6th Street, Tucson AZ 85699. Tel: 520-624-1779.
Email: *Sagatucson@usa.net.* Meets at 7pm on the 2nd Monday at Wingspan GLBT Community Center. Call for information.

EVOLVER—CD/TS/TG: 416 E. 22nd St, Tucson AZ 85713. Tel: 520-884-0541.
Email: *SAndra@aol.com.*
Web: *home.earthlink.net/~evolvere/.*
Support group.

GENDER OUTLAWZ—TG/TS/GLB/OTHER: Wingspan GLBT Community Center, 300 E. 6th Street, Tucson AZ 85701. Tel: 520-624-1779.
Email: *Sagatucson@usa.net.* Meets at 7pm on the 1st Tuesday at Wingspan GLBT Community Center. Call for information.
Discussion of gender related topics.

SOUTHERN ARIZONA GENDER ALLIANCE—TS/TG/SO/F/FA: Wingspan GLBT Community Center, 300 E. 6th Street, Tucson AZ 85695. Tel: 520-624-1779.
Email: *Sagatucson@usa.net.* Meets at 7pm, 1st Monday at Wingspan GLBT Community Center. Call for information.

TAU UPSILON (TUCSON, AZ METRO AREA CHAPTER)—TRI-ESS:
Rebecca AZ-3954-B, 8802 E Broadway Blvd.#145, AZ 85710. Tel: 520-296-3472.
Email: Rebecca at *cactusdwlr@aol.com*, or Robby: *TauUpsilon@aol.com.*
Web: *members.aol.com/tauupsilon.*

TG YOUTH SUPORT GROUP—TS/TG YOUTH: Wingspan or SAGA, 300 E. 6th Street, Tucson AZ 85705. Tel: 520-624-1779. Email: *Sagatucson@usa.net.* Open to TS/TG or questioning young people up to the age of 23 and meets at 7pm on the fourth Tuesday of each month at Wingspan GLBT Community Center, 300 E. 6th Street, Tucson.

CALIFORNIA

TRANSGENDER SAN FRANCISCO TGSF (TGSF; FORMERLY ETVC)—CD/TS:
PO Box 426486, San Francisco CA 94142-6486. Tel: 415-564-3246. Web: *www.tgsf.org.* Support.

POWDER PUFFS OF ORANGE COUNTY (PPOC)—CD/TS/SO: PPOC/California Dreamin', PO Box 18032, Anaheim CA 92817-8032. Web: *www.ren.org/ppoc.html.*

PACIFIC CENTER FOR HUMAN GROWTH—CD/TS/SO: 2712 Telegraph Ave, Berkeley CA 94705. Tel: 510-548-8283; I & R 510-841-6224. Email: *pac-cent@pacbell.net.* Web: *www.pacificenter.org.* Support group.

DIABLO VALLEY GIRLS—CD/TS/SO: PO Box 272885, Concord CA 94527-2885. Tel: 925-937-8432. Email: *dug@transgender.org.* Web: *www.transgender.org/dvg.*
Support group.

RAINBOW COMMUNITY CENTER OF CONTRA COSTA COUNTY—CD/TS/SO: 2118 Willow Pass Road, Suite 500, Concord CA 94520. Tel: 925-692-0090.
Email: *mwalker@rainbowcc.org.* Support group.

CENTRAL CALIFORNIA PRIDE NETWORK—ALL, Fresno CA 93728
Tel: 559-23-PRIDE (559-237-7433).
Counseling, case management, support groups for victims of same sex domestic violence and hate crimes. Community education on homophobia and heterosexism. Support groups for children of LGBT parents. Call for information.

EMERGENCE—SUPPORT FOR CHRISTIAN TRANSSEXUALS—TS:
Assembly of God Church, Fresno CA. Tel: Terri M at 209-637-9986. Email: *terrim@evangeltab.org.*
A safe place to discuss Christian beliefs, gender issues, transition and anything.

TRI CHI (FRESNO AREA CHAPTER & NORTH)—TRI-ESS: P.O. Box 26593, Fresno CA 93729-6593. Tel: Karyn at 559-322-5078 or Angela at 559-276-3424.
Email: *trichi1@eudoramail.com.*

TRI CHI (VISALIA AREA CHAPTER & SOUTH)—TRI-ESS: P.O. Box 26594, Fresno CA 93729-6594. Tel: Carol at 559-688-9246. Email: Marlene at *TriChi1@aol.com.*

CROSSDRESSER HETEROSEXUAL INTERSOCIAL CLUB: CHIC—CD/SO:
PO Box 17850, Long Beach CA 90807.
Tel: 714-812-3236. Email: *Chicladies@aol.com.*
Web: *www.3dcom/tg/chic/index.html.*
Support group.

FTM INTERNATIONAL BIMONTHLY: TRANSMALE TASK FORCE—FTM/SO/TS/TG: 1259 El Camino Real, #15, Menlo Park CA 94025. Tel: 415-780-9349. Female-To-Male.

FTM INTERNATIONAL—FTM/TS:
5337 College Avenue, #142, Oakland CA 94618. Support group for FtM TSs.

SAN FRANCISCO GENDER INFORMATION (SFGI)—CD/TS/SO: 3637 Grand Ave, Suite C, Oakland CA 94610-2029. Maintains database of TG resources for SF Bay area.

ALPHA (LOS ANGELES, CA METRO AREA CHAPTER)—TRI-ESS:
Linda Wade, 409 N Pacific Coast Hwy. #320, Redondo Beach CA 90277. Tel: 310-798-5637. Email: (Linda): *l_wade@earthlink.net* or (Jaynyne) *jwcresap@earthlink.net.*
Web: *www.geocities.com/WestHollywood/Village/9977.*

BORN FREE—CD: PO Box 52829, Riverside CA 92517-2611. Social support.

LAMBDA COMMUNITY CENTER—

TS: c/o Marsha, 919 20th St, Sacramento CA 95814. Tel: 916-729-8935 or 916-442-0185. Support and educational outreach.

SACRAMENTO GENDER ASSOCIATION—CD/TS/SO: PO Box 162907, Sacramento CA 95816. Tel: 916-482-7742. Email: *sacgender@hotmail.com.* Web: *www.geocities.com/westhollywood/village/4409/.* Support group.

AIS SUPPORT GROUP—IS: c/o Sherri Groveman, 4203 Genessee Ave, #103-436, San Diego CA 92117-4950. Email: *aissg@aol.com.*

NEUTRAL CORNER—CD/TS/SO: PO Box 19008, San Diego CA 92159. Tel: 619-685-3696. Email: *neutral-corner@geocities.com.* Web: *www.geocities.com/WestHollywood/Village/4718/.*

FTM INTERNATIONAL—FTM: 1360 Mission St, Ste. 200, San Francisco CA 94103. Tel: 415-553-5987. Email: *TSTGMen@aol.com.* Regular meetings for Information and Support: Open-to-all and FTM-identified-only, Partners, "New Men," Couples. Newsletter.

GIGI'S—ALL: Tenderloin AIDS Resource Center, 187 Golden Gate Ave at Leavenworth, San Francisco CA 94102. Tel: 415-431-7476. Gender Issues, Gender Information and Support. Hosted by Miss Major; 5 days a week, M-F 4 pm to 6 pm.

LAVENDER LINE—ALL: Pacific Center, San Francisco CA. Tel: 510-841-6224. An information/resource phone line for the GLBT community covering the East Bay area.

QSPIRIT: 3739 Balboa St #211, San Francisco CA 94121. Tel: 415-281-9377. Email: *qspirit1@aol.com.* Web: *www.qspirit.org.* Personal & spiritual development.

TRANSUPPORT GROUP CENTER: 308 Turk St #7, San Francisco CA 94102. Tel: 415-902-8726. A safe place to be yourself. Emotional counseling, referrals, and job placement.

RAINBOW GENDER ASSOCIATION—ALL/TV/TS/MTF/FTM/SO: PO Box 700730, San Jose CA 95170-0730.

SWAN'S INNER SORORITY—CD/TS: PO Box 1423, San Jose CA 95109. Tel: 408-297-6900. Email: *wendi@sisgirls.com.* Web: *www.sisgirls.com.* Support group.

CLUB CHERCHEZ LA FEMME—CD/TS: PO Box 10873, Santa Ana CA 92711-0873. Send SASE for details. Private membership club.

ANDROGYNY—CD/TS: Santa Monica CA. Tel: 323-962-9175. Friendship and understanding in a safe and supportive environment. A place to explore being Transsexual, Crossdresser, or Transgenderist. A place to meet others like yourself. Meetings: Tuesday nights from 8:00pm until 9:30pm.

UNDER CONSTRUCTION—FTM: Jeff Shevlowitz, P.O. Box 922342, Sylmar CA 91392-2342. Tel: 818-837-1904. Email: *littleshevy@juno.com.*

VENTURA GENDER OUTREACH—TG: Stacie, 3503 Arundell Circle, Ventura CA 93003. Tel: 805-339-6340. Open peer facilitated drop in group for persons who have a conflict with or questions about their gender. Tues night 7-9pm.

RAINBOW SUPPORT GROUP CD/TS/IS: Visalia Friends Meeting House, 17208 Ave. 296, Visalia CA 93291. Tel: 209-627-2727. Gay, Straight, Intersex. Meets Tuesday evenings 7-9pm. Write Rainbow Community Church.

16-WEEK THERAPY GROUP AT NEW LEAF IN SAN FRANCISCO, CA—FTM: Patrick Califia-Rice, CA. Tel: 415-626-7000 ext. 423. Email: *mentalhealth@newleafservices.org.* Patrick is an FTM clinician at New Leaf, a community-based organization that provides mental health services to the lesbian, gay, bisexual, and transgendered communities. New Leaf charges on a sliding scale. The agency is located at 1853 Market Street (at Guerrero) in San Francisco.

ACCESS POINT—ALL: Jim, MFCT, and Caroline Hall, MBA., CA. Tel: 24 hr info 800-549-1749 ext. 3, Direct 805-534-1101, Fx: 805-534-1718. Email: *Accesspnt@aol.com.* Web: *www.AccessPt.com.* Provides Nationwide counseling and coaching for Gender Gifted people and loved ones, via toll-free phone line consultations no charge. Also provides local (Central California) support groups and "salon parties" for clients and guests.

GENDERQUEER BOYZZ—FTM: Jacob Hale, CA. Email: *Zeroboyjh@aol.com.*

TRANGENDERS IN TRANSITION—MTF/FTM: CA. Tel: 415-436-9000. A facilitated group for transfolk at all stages of transition. Thurs. 7:30-9:00 pm; Cost $30-$5 per session sliding scale. Call first.

TRANSGENDER MENACE OF SOUTHERN CALIFORNIA—ALL: Shirley, CA. Tel: 323-573-6428. Email: *Shirley@earthlink.net.* A direct action group dedicated to using any means necessary to make the world, especially our Southern California corner of it, a safe place for all transfolk and genderqueers.

TRANSGENDER SUPPORT GROUP—TS: Self-Help Center, 288 Turk Street, CA 94102. For TransPeople & Friends meets every Monday 5 PM to 6:30 PM in the Women's Drop-in at the Self-Help Center.

FTM—FTM: CA. Tel: 619-692-2077 x835. Groups for FTMs and FTM-S/Os (Significant Others) , meet monthly at San Diego GLBT Center every third Saturday, 3pm-6pm. FTM group is open to those born female who live or part-time as male (with or without benefit of surgery and hormones) and those personally exploring the issue. S/O group is open to partners, parents, adult children, siblings, friends, and others in a caring relationship with an FTM. Neither group is for the casually curious. Call for more info.

PEOPLE EXPRESSING ALTERNATIVE LIFESTYLES (PEAL)—ALL—(ORANGE COUNTY): CA. Email: *CenterOCTG@aol.com.* 2nd and last Fridays of the month, 7:30 to 10:00 pm. Help Line: Wednesday nights 7:30 to 9:00, (714) 534-0862.

COLORADO

SOUTHERN COLORADO INTRA-REGIONAL TRANSGENDERED SOCIETY (S.C.I.R.T.S.)—TG: Lisa Jo K. Laptad, Colorado Springs CO. Tel: 719-591-5860. Web: *www.geocities.com/westhollywood/heights/4484.* Support Group meetings every Tuesday 7pm plus every 3rd Friday. Anyone who will keep confidentiality is welcome.

COLORADO LEGAL INITIATIVES PROJECT (CLIP)—ALL: PO Box 300397, Denver CO 80203-0397. Tel: 303-282-6524. Web: *www.CLIPcolorado.net.* A legal advocacy organization for the gay, lesbian, bisexual, and transgendered community.

TRANSGENDERED PRISON INMATES, TRANS IN PRISON (TIP)—ALL: c/o Jessie Shafer, GIC of Colorado, 1455 Ammons St Suite 100, Lakewood CO 80215. Tel: 303-202-6466. Email: *GICofColo@aol.com.* Web: *www.gicofcolo.org.* A newsletter for and about transgendered prison inmates published by the Gender Identity Center of Colorado, Inc. Editor: Jessie Shafer; Contributing Editor: Gianna E. Israel

GENDER IDENTITY CENTER OF COLORADO—CD/TS/TG/I/QUESTIONING: 1455 Ammons St Suite 100, Denver CO 80215. Tel: 303-202-6466. Email: *GICofColo@aol.com.* Web: *www.gicofcolo.org.* Support, Education, Outreach, Advocacy for all. Evening meetings all year long: Open discussion group Mondays 7:30-930pm SO's, friends & helping professionals welcome; Transitions for all transsexuals Tuesdays 7:00-9:00pm; Spiritual Journey, 1st Wednesday of month, except summer, 7:30-9:00pmCD Guide Fridays; 7:30-9:30pm; CD's & SO's Open meeting/social, Saturday, 7:00-9:00pm; FTM's. and questioning women, 3rd Sunday 5:00-7:00pm

CONNECTICUT

CONNECTICUTVIEW—CD: c/o Denise Mason, PO Box 2281, Devon CT 06460. Email: *Mason D@aol.com.* Newsletter and directory.

CONNECTICUT OUTREACH SOCIETY—TG: PO Box 163, Farmington CT 06034-0163. Tel: 860-604-6343. Email: *ctoutreach@aol.com.* Web: *http://members.aol.com/ctoutreach.* Support Group.

TRANSACT—TG: Kaylen, Greenwich CT. Tel: 203-661-2448. Support Group

GBSING, GBS, PO Box 162, Haddam, CT 06438-0162.—CD/TS/SO: GBS, PO Box 162, Haddam CT 06438-0162. Email: *GBSING@aol.com.* Support Group.

XX (TWENTY) CLUB—TS/SO: PO Box 387, Hartford CT 06141-0387. Support Group.

DELAWARE

RENAISSANCE—DELAWARE CHAPTER—CD/TS/SO: PO Box 5656, Wilmington DE 19808. Tel: 302-376-1990. Web: *www.ren.org/Renaissance_D.html.* Support Group

DELAWARE BOYZ—FTM: Steve, DE. Tel: 302-856-7179.

FLORIDA

T.O.P.S. (TRANSGENDER OFFICERS PROTECT & SERVE): Tony Barreto-Neto, 3210 Tom Mathews Rd, Lakeland FL 33809. Tel: 1-888-983-3222 or 813-752-9228. Email: *TOPS@starplace.com.* Web: *www.homestead.com/topsspot.* Social, employment, legal support.

ENCHANTE—TS: Amanda, ACP , 1180 Cleveland St, Clearwater FL 34615. Tel: 727-533-0012. Transsexual support group.

STARBURST—CD/TS/SO: PO Box 17411, Clearwater FL 34622-0411. Tel: 727-523-8760. Email: *sarah56@worldnet.att.net.* Web: *www.geocities.com/westhollywood/stonewall/9222.* Support group.

NORTH FLORIDA SISTERS—TG: PO Box 5765, East Jacksonville FL 32447. Email: *cdarica@aol.com.* Meets 2nd Saturday of each month. Support.

TRI-ESS—GAMMA CHI BETA (FORT MYERS, FL METRO AREA CHAPTER): Alycia, 8660 College Pkwy, Ste 230, Fort Myers FL. 33919. Tel: 941-481-1604 or 941-481-1410. Email: *mindbody@peganet.com.*

EDUCATIONAL SUPPORT GROUP—TG: Michael or Heidi, Greater Fort Lauderdale FL. Tel: 954-563-9500. For the Transgender Community. Meets at the Gay and Lesbian Comm. Center of Greater Lauderdale, Florida

TG—TRANSGENDER SUPPORT GROUP—TG: PO Box 4940, Greater Fort Lauderdale FL 33339. Tel: 954-777-2328. Every Wed. at 7:30pm at the Gay, Lesbian Comm. Center

TRI-ESS—MU BETA GAMMA (MIAMI FL METRO AREA CHAPTER): PO Box 4126 or PO Box 4621, Hialeah or Miami FL 33014-1126. Tel: Barbara Ann at 305-595-9348 or Linda at 305-653-8088. Email: *barbaraann1@juno.com.* Web: *www.geocities.com/athens/atrium/8068.*

SERENITY—CD/TS/SO: PO Box 220307, Hollywood FL 33022. Tel: 954-436-9477. Email: *susan@aol.com.* Support group.

EVOLVE—TS: 714 E Colonial Dr, Orlando FL 32803-4639. Tel: 407-425-4527. Email: *GLCS@flamingopark.com.* Meeting times, 1st & 3rd Tuesday, 7pm. Support group.

FLORIDA BOYZ—FTM: David, Orlando FL. Email: *FTMOrlando@aol.com.*

ECCPANTRA (SERVING THE FLORIDA PANHANDLE) (EMERALD COAST CHAPTER OF THE PANHANDLE TRANSGENDER ALLIANCE)—TG: ECCPantra, PMB 129, 8084 Davis Hwy E3, Pensacola FL 32514. Email: *eccpantra@yahoo.com.* Web: *www.geocities.com/eccpantra,* or *www.geocities.com/westhollywood/park/7800* . We are a non-sexual support group for the transgendered people in Pensacola and the surrounding areas. Meetings are on the 2nd Saturday of the month.

ALSO 4 YOUTH—CD/TS: Sarasota FL. Tel: 941-426-8687. Email: *krjeffrey@aol.com.*

FGS/FREEDOM OF GENDER—ALL: Kristin, Sarasota FL. Tel: 941-426-8681. Meets 3rd Friday of the month at 7:00 pm.

TLC—TG: Karen, PO Box 372711, Satellite Beach FL 32937. Tel: 407-858-2356. Email: *baleightg@aol.com* or *kj6781@palmnet.net.*

PANTRA—CD/TS/TG: PO Box 3426, Tallahassee FL 32315-3426.

TRANS/MISSION—TG/SO: PO Box 17522, Tampa FL 33682. Email: *TransMissionFL @yahoo.com.* Open support & discussion group for all TG people & SO's meets the 3rd Saturday of each month at 3:00pm. FTM/SO discussion group meets the 1st & 3rd Saturdays of each month at 1:30pm (S&M/Kink-friendly) . All meetings are held at the Center of Tampa Bay, 4265 Henderson Ave, Ste B.

TRI-ESS—PHI EPSILON MU (ORLANDO, FL METRO AREA CHAPTER): Alexis, PO Box 3261, Winter Park FL 32790. Tel: 407-382-8389. Web: *www.horizonusa.com/misc/fem.htm.*

GEORGIA

Atlanta Gender Explorations—CD/TS/SO: PO Box 160003, Atlanta GA 30316. Tel: 770-439-9769. Email: *gender_atlanta@hotmail.com.* Support Group.

TRI-ESS—SIGMA EPSILON (ATLANTA, GA METRO AREA CHAPTER): PO Box 272, Roswell GA 30077-0272. Tel: 770-552-4415. Email: *kerricd@mindspring.com.* Web: *www.mindspring.com/~kerricd/sigep.htm.* Cheryl: President *cherly645@aol.com* Lauren: Outreach Director Karen: Information Services Director.

GEORGIA BOYZ—FTM: Star, GA. Email: *star@ellijay.com.*

HAWAII

HAWAII TRANSGENDERED OUT-

REACH: PO Box 8233, Honolulu HI 96830-0233. Tel: 808-923-4270. Email: *tghawaii@poi.net.* Hot Line 8am-8pm, 7 days. Support group.

GAY & LESBIAN COMMUNITY CENTER (GLCC)—LGBT: PO Box 22718 Honolulu, HI 96826 Tel: 808-951-7000. Fx: 808-951-7001.
Email: *glcc-news@juno.com.*
Web: *www.glcc-hawaii.org* Serving the ABC to XYZ of our LGBT Community. (2424 S Bertania Street, Honolulu, HI 96826)

IDAHO

IDAHO TRANSGENDER SOCIETY—CD/TS/TG/SO: Correspondence to: PO Box 7353, Boise ID 83707. Tel: 208-331-6669. Social Support Group.

ILLINOIS

CENTRAL ILLINOIS GENDER ASSOCIATION—CD/TS/SO: c/o Michele Maguire, PO Box 6002, Champaign IL 61826. Email: *Mmaguire@soltec.net.* Support group.

CHICAGO GENDER SOCIETY—TG: PO Box 578005, Chicago IL 60657. Tel: 708-863-7714.

R S I / RIKKI SWIN INSTITUTE, INC.: 22 West Ontario St, Chicago IL 60610. Tel: 312-440-9292, Fax: 312-255-0575. Email: *RSInstitute@aol.com.* Web: *www.RSInstitute.org.* We Stimulate Changes in Culture to Improve Trans Person Understanding and Acceptance.

PARENTS AND FRIENDS OF TRANSGENDER COMMUNITY: c/o Ellie Altman, Northbrook IL 60062. Tel: 847-564-9496. Email: *EllieAlt@aol.com.* Support group.

ILLINOIS BOYZ—FTM: PO Box 441, Urbana IL 61801. Tel: 217-359-5971. Web: *www.proirienet.org/tsplendor.*

TRANSGENDER OUTREACH PROJECT: National HIV Prevention Project: PO Box 441, Urbana IL 61801. Tel: 217-359-5971.
Web: *www.prairienet.org/tsplendor.*

TRANSGENDER SPLENDOR SUPPORT GROUP—TG: PO Box 441, Urbana IL 61801. Tel: 217-359-5971. Web: *www.prairienet.org/tsplendor.* Support group.

TRI-ESS—CHI CHAPTER (CHICAGO, IL METRO AREA CHAPTER): PO Box 40, Wood Dale IL 60191. Tel: Shelly: 708-383-1677. Email: *Clitriess@aol.com.* Web: *http://members.aol.com/ clitriess/ trisss/ chimain.htm.*

INDIANA

INDIANA UNIVERSITY, GLBT STUDENT SUPPORT SERVICES—GLBT: 705 E 7th St, Bloomington IN 47405-3809. Tel: 812-855-4252. Email: *glbtserv@indiana.edu.*
Web: *http://www.indiana.edu/~glbtserv.*

IGS—CD/TS/FTM/MTF/SO: Attn: Linda BB, PO Box 425, Carmel IN 46032. Tel: Angela at 317-299-5377. Email: *kaylin@iquest.net.* Support group.

INTERNATIONAL GENDER SUPPORT (AKA: SHRINKING VIOLETS)—CD/TS/SO/FTM/MTF: PO Box 425, Carmel IN 46032. Tel: 317-781-0834. Support group.

IXE—CD/TS/TV/SO/FTM/MTF: PO Box 20710, Indianapolis IN 46220. Tel: 317-971-6976. Email: *IXE@aol.com.* Web: *http://members.aol.com/ixe/fish/ixe.html.* Support Group.

TONI: PO Box 2372, Portage IN 46268. Tel: 219-929-8533. Email: *jenfermarest@juno.com.* Support group.

TRANSGENDER OUTREACH OF NORTHERN INDIANA—TG: PO Box 2372, Portage IN 46368. Tel: 219-650-2142. Email: *slay@netnitco.net.* Support group, Hotline.

INDIANA BOYZ: (NORTHERN INDIANA)—FTM: Glen, IN
Email: *Glen22213@aol.com.*

INDYBOYZ FTM:
Email: *indyboyz@hotmail.com.*
Web: *http://groups.yahoo.com/group/indyboyzftm* IndyBoyz is a social/support group for female-born persons exploring gender identities on the FtM spectrum and those who support them. For more information, including meeting times and locatios, visit our website or email us.

IOWA

KANSAS

CROSSDRESSERS AND FRIENDS—CD/TS/SO: PO Box 4092, Overland Park KS 66204. Tel: 913-791-3847.
Email: *jbfts@aol.com.*
Web: *http/members.aol.com/kccof.* Support Group.

WICHITA TRANSGENDER ALLIANCE—CD/TS/SO: PO Box 3002, Wichita KS 67001-3002. Tel: Shelly 316-269-3104 or Krystine 316-688-0816. Support Group.

SUPPORT LINE—TS: Frances, KS. Tel: 316-795-4876. Email: *Fronsie@oswego.net.*

KENTUCKY

KENTUCKY BOYZ—FTM: Lee, Louisville KY. Tel: 502-549-5619.
Email: *alphavamp@aol.com.*

THE BLUEGRASS BELLES—CD/TS/SO: c/o Angela, PO Box 20173, Louisville KY 40250. Tel: 502-446-2175, digital pager, enter "55" after your telephone number. Email: *angelaky@hotmoil.com,* or *efduhr@ukcc.uky.edu,* or *dwils00@ukcc.uky.edu,* or *acosbeer@jcc-uky.campus.mci.net.* Support Group.

LOUISIANA

GULF GENDER ALLIANCE—CD/TS/SO: PO Box 56836, New Orleans LA 70156-6836. Tel: 504-943-1999.
Email: *InfoRequest@GGA.org.*
Web: *www.GGA.org.* Support Group.

MAINE

YANKEE BOYZ—FTM: PJ, Auburn ME. Tel: 207-783-4630. Email: *yankeeboyz@hotmail.com.* A social/support group for those born female and which 'woman" as an identity does not fit. FTM's Transsexuals, Transgenderists, TG Butches, Stonebutches, and otherwise very masculine "guys" of all orientations welcome. Meets second Sunday of each month in Auburn, ME, 4-6pm.

OUTREACH INSTITUTE OF GENDER STUDIES: Ariadne Kane, MEd, Director, 126 Western Ave Suite 246, Augusta ME 04220. Tel: 207-621-0858. Programs for professionals.

MAINE GENDER RESOURCE AND SUPPORT SERVICE—ALL: c/o Jean Vermette, PO Box 1894, Bangor ME 04402-1894.
Tel: 207-862-2063. Education, referrals, outreach.

TRANSSUPPORT—ALL: PO Box 4075, Portland ME 04101. Tel: 207-774-7029. Support.

MAINEBOYZ—FTM: PJ, ME.
Email: *pjmears@megalink.net.*

MARYLAND

BALTIMORE BOYZ—FTM: Baltimore MD. Tel: Mary 410-837-8888 or Gary 410-392-3640.

TRAN*QUILITY GENDER INFORMATION SOCIETY TS/TG: Wendy 241 W. Chase Street, Baltimore MD 21201-4870. Tel: 302-684-537, msgs. okay.
Email: *RedLeo@juno.com.* Support and Edcuation Group for gender variant individuals, their family, friends and anyone questioning their gender identity or wanting to learn more on the topic. Meetings on the 4th Saturday, 8-10 pm, 2nd floor of the Gay & Lesbian Community Center of Baltimore.

TRANSGENDER SUPPORT GROUP OF BALTIMORE—TG/SO: c/o GLCCB, 241 W. Chase Street, Baltimore MD 21201-4870. Tel: 410-837-5445 10 am—6 pm M-F or 410-837-8888 7 pm -10 pm evenings. Peer and family support group. Monthly meetings.

TRI-ESS CHI EPSILON SIGMA—CD: Grace Gardener, PO Box 505, Baltimore MD 21022-0505. Email:
tri_ess@hotmail.com.
Web:
http://www.geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

TRI-ESS—CHI EPSILON SIGMA, (BALTIMORE, MD METRO AREA CHAPTER): Grace Gardener, PO Box 505, Brooklandville MD 21022-0505.
Email: *tri_ess@hotmoil.com.*
http://members.tripod.com/~Chesopeake_Tri_Ess.

WASHINGTON-BALTIMORE ALLIANCE—CD/TS/SO: c/o H. Garfinkle, PO Box 1994, Silver Spring MD 20915. Tel: 301-649-3960. Support group. Meets in DC Metro area.

TRANS INFO PROJECT—FTM: MD. Email: *alexfox@erols.com.* Information and education web for FTMs. Chat Site 'Alex's Garage ' for informal chat and Sunday night moderated discussions.

MASSACHUSETTS

TRANS-CHAT—CD/TS/MTF/FTM: Michael, PO Box 491, Auburn MA 01501. Tel: 508-770-9044. Email:
Transgndr@aol.com. 2nd & 4th Thursday night of each month from 7:00 to 9:00pm. Support Group in Worcester, MA.

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH (BAGLY)—YOUTH: Boston MA. Tel: 617-437-7683.
Web: *www.bagly.org.* A youth-led, adult-supervised social support group for GLBT youth to age 22. Meetings are held weekly at St. John the Evangelist Church, 35 Bowdoin St, Beacon Hill, near the state house. Wed 6-9pm, Sun 2-5.

FTM CENTER—FTM: PO Box 642, Boston MA 02130. Tel: 617.971.9434. Email: *ftmcenter@mailcity.com.* "The voice of the transsexual man." Social events. Lionheart spirituality.

PRISON PROJECT: Kia Earp, PO Box 1224, Boston MA 02117-0224. Tel: 617-541-9338. Email:
prisonproject@yahoo.com.

VICTIM RECOVERY PROGRAM, FENWAY COMMUNITY HEALTH CENTER: 7 Haviland St, near Boylston St & Mass Ave, Boston MA. Tel: 617-267-0900 x311 or 800-834-3242 x311. Provides counseling & advocacy for GLBT victims of hate crime, domestic violence, sexual assault or police abuse. If you've been victimized, this may be the best place to start getting help. They are even tracking hate crimes against transfolk.

PROJECT 10 EAST—YOUTH: Old Cambridge Baptist Church, 1145 Mass Ave, Harvard Square, Cambridge MA. Tel: 617-864-4528. Web:
http://Quniverse.com/p10e.
Project 10 East maintains an office and drop-in center. Education-oriented, particularly helpful for those dealing with in-school issues. Teen afternoon activities Wednesdays & Fridays 3-6pm. Office hours M-F 9am-1pm.

SUNSHINE CLUB—ALL/CD/TS/SO/FTM/ MTF: PO Box 564, Hadley MA 01035-0564. Tel: 413-586-5004. Email: *tbear113@aol.com.* Web: *http://www.umass.edu/stonewall/ sunshineclub.html.* Support Group.

BI GALA—UNIVERSITY OF MASSACHUSETTS—LOWELL—ALL: SIC(S) Box #34, Lowell MA 01854.
Email: *BiGALA@student.uml.edu.*

Middlesex Group—Intersex: PO Box 25, Newtonville MA 02160. Tel: 617-630-9263. Email: *mdsx@juno.com.* Specific for intersex individuals.

EAST COAST FEMALE-TO-MALE GROUP (ECFTMG)—FTM: Bet PO Box 60585, Florence MA 01062. Tel: 413-584-7616. Email: *betpower@yohoo.com.* Meetings 2nd Sunday from 3—6 pm. Peer support for all female-to-male transgendered, crossdressers, transsexuals, and our significant others. Call Bet for directions to meetings or if you are attending for the first time.

FREE BOYZ—ALL: Frankie Hill, Northampton MA. Email:
frankiejlh@ool.com. Support.

CD/TS/SO—INNVESTMENTS—CD/TS/SO: PO Box 2194, Orleans MA 02653.
Web: *www.transgender.org/innv.* Support group.

COMPASS—FTM: Box 540229, Waltham MA 02454. Tel: 781-899-2212, Fx 781-899-5703. Web:
www.geocities.com/FTMcompass. 1st Thursday evening of the month. FTM support group.

FRIENDS AND FAMILY AT TCNE—TG/TS/SOFFA PO Box 540071, Waltham MA 02454-0071. Tel: 781-891-9325. Meets 2nd Friday of the month.

INTERNATIONAL FOUNDATION FOR GENDER EDUCATION—ALL: Box 540229, Waltham MA 02454. Tel: 781-899-2212,
Fx 781-899-5703. Email: *info@ifge.org.*
Web: *www.ifge.org.* Education, outreach, peer counseling.

TIFFANY CLUB OF NEW ENGLAND, INC—ALL: PO Box 540071, Waltham MA 02454-0071. Tel: 781-891-9325 (answered live Tuesdays 7:00-10:00pm ET).
Web: *www.tcne.org.* Support Group.

IT'S TIME, MASSACHUSETTS!—ALL: c/o Charisse Sebastian, PO Box 812425, Wellesley MA 02482-0019.
Email: *char_sebastian@juno.com.*
Web: *http://www.tgender.net/itma.*

STEPPINGSTONES—CD/TS/MTF/FTM: PO Box 3589, 4 E Central St, Wocester MA 02613. Tel: 508-770-9044.
Email: *steppingstone4u@yahoo.com.*
Group offers peer support, social activities, and a safe place to learn, grow, and laugh together.

SOMERVILLE GLBT GROUP—ALL: 167 Holland Street, 2nd floor, Somerville MA. Meeting 2nd & 4th Mondays 7:00 pm every month. Snacks provided.

ALCOHOLICS ANONYMOUS: MA. Tel: 617-426-9444. There's a T-oriented AA meeting every week at IFGE in Waltham (call 781-899-2212 for info), and a T-friendly Gay AA meeting every day in Boston. Call Central Services for a free copy of their meeting list.

BOSTON PARTNERS & SIGNIFICANT OTHERS OF TRANSGENDER/TRANSEXUALS—ALL MA. Email: *leckelberger@targetsite.com.*
A support & discussion group (3rd Sunday every month). At Harvard Univ. Fireside lounge (subj to change).

BUTCH DYKE BOY PRODUCTIONS—ALL Gunner, MA. Tel: 617-524-1063. Email: *gunner@butchdykeboy.com.* Web: *butchdykeboy.com.* Produces events and website for gender queer and transgender folks. The online community at *www.butchdykeboy.com* has listings of gender safe bathrooms in the Boston area, message board, news, resources, and events calendar.

FATHER BILL'S—YOUTH MA. Tel: 617-451-2011.

GAY & LESBIAN ADOLESCENT SOCIAL SERVICES (GLASS)—YOUTH: MA. Tel: 617-437-7683. Gay & Lesbian Adolescent Social Services (GLASS) runs a community center providing peer support, adult counseling, and safe haven for youth age 13-25. Near Newbury St & Mass Ave, open M-F 4-8pm.

GENDER SUPPORT SERVICES FOR TSS (GISST)—TS/TG: MA. Tel: 617-227-6216. Education, Outreach and Referrals. Sponsors the Transgender Health Conference of New England each year.

GENDERVERISTY MEETING—FTM: MA. Email: *julie_netherland@yahoo.com.* (1st Mon every month). A political/social/support group for gender outlaws, butches, F2Ms, trans-identified dykes, people called "sir" in women's restrooms, & SOFFA's.

GET IT, GENDER EDUCATION FOR TRANS AND INTERSEXED TEENS—YOUTH: MA. Tel: 617-266-3349 or 617-864-GLBT. Offers peer support for Pre/Transitioning Youth. Facilitated by Chris Markowski, Executive Director Project 10 East. Every Monday 6pm at Boston GLASS.

SIDNEY BORUM HEALTH CENTER—YOUTH: MA. Tel: 617-457-8140. Provides a free clinic for primary health, mental & substance abuse care for GLBT youth age 13-25. 130 Boylston ST. near Tremont, walk-in hours 4-7pm.

THE FREEDOM FROM GENDER SOCIETY—ALL: MA. Email: *FGSociety@aol.com.* THE FREEDOM FROM GENDER SOCIETY is an educational and social organization for people who neither believe in nor self-identify with gender categories and who oppose all gender systems. Meets bimonthly at MIT.

THE NETWORK/LA RED—ALL: MA. Tel: 617-423-7233. Email: *nblhw@erols.com.* Web: *www.nblhw.org.* Ending abuse in lesbian, bisexual women's, and transgender communities. For lesbian, bisexual women, and transgender folks dealing with abuse in their relationships. Provides confidential information on domestic violence, hilingual hotline, emergency safe homes, advocacy, free support group, legal, and other referrals.

YOU'RE NOT ALONE—ALL: JOHANNA, MA. Tel: 781-891-9325. A group which explores different aspects of how being a Transperson affects you, your family, your life!

MICHIGAN

AFTER SIX SUPPORT GROUP: WESTERN MICHIGAN—TS: Frances Campbell, PO Box 126, Comstock Park MI 49321-0126.

NATIONAL GENDER DYSPHORIA ORG. (NGDO)—ALL: PO Box 02732, Detroit MI 48202. Tel: 313-842-5258. Peer Counseling, support group.

I.M.E. OF WESTERN MICHIGAN—CD/TS/SO: PO Box 1153, Grand Rapids MI 49501. Web: *www.iserv.net/~ime.* Support.

MICHIGAN BOYZ—FTM: Jonathan, Kalamazoo MI. Tel: 616-345-9070. Email: *tushu@complink.net.*

TRI-ESS—LAMBDA MU, (LANSING MI METRO AREA CHAPTER)—Annette, PO Box 246, Moline MI 49335-0246. Tel: 616-752-8058. Email: *lambdamu@geocities.com.* Web: *www.lambdamu.com.*

CROSSROADS CHAPTER, INC.—ALL: PO Box 1245, Royal Oak MI 48068-1245. Tel: 313-719-3267. Email: *crtvmich@aol.com.* Web: *www.xroads.org.*

FRIENDS NORTH T-GROUP: P.O. Box 562, Traverse City MI 49685-0562. Tel: 616-946-1804. Web: *www.members.tripod.com/~FriendsNorth/groups.html*

TRI-COUNTY TRANSSEXUAL SUPPORT GROUP—TS: Electrolysis Unlimited, 89 South Blvd. at Rochester Rd., Suite 500, Troy-Rochester MI . Ildiko Svoren at 248-879-2232. Email: Liz A at *chimera@home.com.*
Located 1/4 mi south of M-59. Meetings are free. Please call before your first meeting.

MINNESOTA

BETA GAMMA (MINNEAPOLIS, MN METRO AREA CHAPTER)—TRI-ESS: P.O. Box 32014, Fridley MN 55432. Sharon at 877-4TR-IESS or 877-487-4377 (Toll-Free in MN, ND, SD, IA, WI). Email: *join@tri-ess.com.* Web: *www.tri-ess.com.*

GENDER EDUCATION CENTER (GEC')— Debra Davis, Director, PO Box 1861, Maple Grove MN 55311. Tel: 612-424-5445, Fx 612-425-8595. Educational outreach.

CITY OF LAKES CROSSGENDER COMMUNITY (CLCC)—CD: City of Lakes Crossgender Community, PO Box 14844, Minneapolis MN 55414. Tel: 651-229-3613. Social support for the transgender community in Minnesota.

TRANSGENDER HIV/AIDS PREVENTION PROGRAM: Human Sexuality, Dept. of Family Practice and Community Health, Univ Minnesota Medical School, 1300 So. 2nd Street, Suite 180, Minneapolis MN 55454. Tel: 612-625-1500, Fx 612-626-8311. Educational outreach.

YOUTH DISTRICT 202: 2524 Nicollet Ave, So. Minneapolis MN 55408. Tel: 612-871-5559, Fx 612-871-1445. Safe place for GLBT youth.

MISSISSIPPI

BETA CHI MISSISSIPPI—TRI-ESS: Lee Frances, Secretary, PO Box 31253, Jackson MS 39206-1253. Tel: 601-982-7678 (24 hrs). Support .

AURORA: c/o Melanie Cuevas, P.O. Box 922, Kosciusko MS 39090.

TRANSSUPPORT LINE: MS. Frances at 316-795-4876. Email: *Francie@oswego.net.*

MISSOURI

SIGMA MU (SPRINGFIELD, MO METRO AREA CHAPTER)—TRI-ESS: Rachel L'Amour, P.O. Box 6187, Springfield MO 65801-6187. Hotline (Riki) at 417-830-9950. Email: *sigma_mu@usa.net.* Web: *members.tripod.com/~Sigma_Mu/.*

ST LOUIS GENDER FOUNDATION—CD/TS/SO: STLGF, PO Box 9433, St. Louis MO 63117. Tel: 314-367-4128. Email: *StLGF@aol.com.* Web: *members.aol.com/stlgf1/index.html.*

TRANSSUPPORT LINE: MO. Frances at 316-795-4876. Email: *Fransie@oswego.net.*

NEBRASKA

RIVER CITY GENDER ALLIANCE (RCGA)—CD/TS/SO: PO Box 3112, Omaha NE 68103. Tel: 402-398-1255. Email: *sgibbons@synergy.net.* Support group.

NEVADA

THETA UPSILON GAMMA (LAS VEGAS, NV METRO AREA CHAPTER)—TRI-ESS: P.O. Box 42401, Las Vegas NV 89116. Tel: 702-387-3891. Email: *lasvegastug@yahoo.com.*

TRANSGENDER SUPPORT LAS VEGAS—TG/CD/TS/SO: 1120 Almond Tree Lane, Suite 207, Las Vegas NV 89104. Voice Mail 702-392-2132. Email: *tgsupport.lv@usa.net.* Web: *www.transder.org/tg/vegas_tg/index.htm.*

NEW HAMPSHIRE

TAU SIGMA NU EPSILON (NEW ENGLAND AREA CHAPTER)—TRI-ESS: P.O. Box 7681, Nashua NH 03060-7681. Email: *gerri_buchanan@yahoo.com.* Web: *www.geocities.com/tri_ess_ne/.*

SEACOAST OUTRIGHT—G/L/BI/T/Q YOUTH: PO Box 842, Portsmouth NH 3802. Tel: 603-431-1013. Resource, referral, support for those 21 and younger; referral only for those over 21.

WRITERS ETC.: c/o Abbey M. Greene, PO Box 6211, West Franklin NH 3235. Tel: 603-934-3379. Support group.

PFLAG OF NEW HAMPSHIRE—T-SON: NH. Tel: 603-622-4096. Email: *NHTSON@aol.com.*

NEW JERSEY

NJSUPPORT—CD/TS: c/o T. Risley, 301 F Saunders Ave., Bellmawr NJ 08031. Tel: 609-933-2233. Meetings 1st Saturday of the month, Unitarian Universalist Church of Washington Crossing. Renaissance affiliate.

NORTHERN NEW JERSEY—CD/TS: c/o Ms. Lynda Frank, P.O. Box 96, Mt. Arlington NJ 07856. Tel: 973-663-0772. Email: *lyndafranknyc@yahoo.com.* Support group, information & referral.

MONMOUTH/OCEAN TRANS GENDER (MOTG)—CD/TS/SO: PO Box 2972, Princeton NJ 08543-2972. Tel: 732-219-9094. Email: *vikkinmotg@aol.com.* Support group.

CHI DELTA MU, (NEW YORK CITY METRO AREACHAPTER)—TRI-ESS: Susan Lynette, P.O. Box 0, River Edge NJ 07661-0001. Tel: 1-800-484-7593 (Code 4985). Email: *Tammie at cdm81@hotmail.com.* Web: *www.geocities.com/WestHollywood/Heights/7396/.*

SIGMA NU RHO (TRENTON, NJ METRO AREA CHAPTER)—TRI-ESS: PO Box 9255, Trenton NJ 08650. Pat, Voice Mail at 609-392-1132. Email: *SNRTRIS@hotmail.com.* Web: */www.geocities.com/WestHollywood/Castro/3774.*

SINGLES SOCIAL GROUP—TS: A.J. Gilberti, NJ. Tel: 609-296-6065 (5-10 pm). Email: *agilberti@yahoo.com* or *agilberti@hotmail.com.* For pre and post op mtf and single understanding men.

TRANSIT—CD/TS/SO: NJ. Tel: 908-575-1161. Support group.

NEW MEXICO

THE TRANSGENDER SUPPORT GROUP—ALBUQUERQUE NM. Tel: 505-342-8077. Email: *Witast@aol.com.*

TRANSGENDER COMMUNITY GROUP—TG/MTF/FTM: University of New Mexico, Albuquerque NM. Tel: 505-260-1727. Email: *egypt@unm.edu.* Supportive, educational and social space for ALL transgendered identities. Meets every Monday night.

NEW YORK

TRANSGENDERISTS' INDEPENDENCE CLUB (TGIC)—CD/TS/SO: PO Box 13604, Albany NY 12212-3604. Tel: 518-436-4513. Email: *vicky_s@juno.com.* Support group.Telephone answered live Thurs. 7-9 pm, or leave a message and instructions for calling back.

BUFFALO BELLES: PO Box 1701, Amherst NY 14226. Tel: 716-879-0973. Email: *buffalo_bells@juno.com.* Web: *www.geocities.com/WestHollywood/Village/3339.*

METAMORPHOSIS—TS: PO Box 6260, Broadway Station, Long Island City NY 11106-0260. Tel: 718-728-4615. Support group.

TRANSGENDER NETWORK—CD/TS/SO: PO Box 753, New Paltz NY 12561. Support group. Meets 1st & 3rd Fridays.

CROSSDRESSERS INTL—CD/TS/SO: 404 W. 40th St., #2, New York NY 10018. Tel: 212-570-7389 or 212-564-4847 on Wed. Email: *cdinyc@aol.com.* Web: *www.members.tripod.com/~CDINYC.*

GENDER IDENTITY PROJECT—ALL: Lesbian and Gay Community Services Center, 208 West 13th St., New York NY 10011. Tel: 212-620-7310, Fx 212-924-2657. Email: *rblumenstein@gaycenter.org.* Support groups surrounding gender exploration, assists people with substance abuse and HIV/AIDS prevention Education.

IMPERIAL QUEENS & KINGS OF GREATER NEW YORK—CD/TS/SO: 80 Eighth Avenue, Suite 301, New York NY 10011. Tel: 212-229-1968 days, 212-627-1969 evenings. Open social group.

NEW YORK BOYZ (NYC)—FTM: Sam, New York NY. Email: *srw18@columbia.edu.*

ZAPPALORTI SOCIETY, GLBT, PSYCHARATRIC SURVIVORS—ALL: Lesbian Gay Services Center, 208 W. 13th Street, New York NY. Tel: 718-422-1838. Weekly meetings, Sat 2-4 pm.

EXPRESSING OUR NATURE (EON)— 745 N. Sauna St, Syracuse NY 13208. Tel: 312-426-1658 (please leave message). Email: *ANNENNO@aol.com.* Meetings on 2nd & 4th Saturdays at 8 pm.

LONG ISLAND FEMME EXPRESSION (LIFE)—CD/TS/SO: P.O. Box 1311, Water Mill NY 11976-1311. Tel: 516-283-1333. Support Group. Telephone answered live Sun. Mon. Tues eves. from 7:30-10 pm. Speaker available.

NORTH CAROLINA

PHOENIX TRANSGENDER SUPPORT (PHOENIX)—CD/TS/SO: PO Box 18332, Asheville NC 28814. Tel: 828-669-3889. Email: *jessicaash@aol.com.* Support group.

CAROLINA TRANS-SENSUAL ALLIANCE—CD/TS/SO: 4037 East Independence Blvd., Suite 111, Charlotte NC 28205. Tel: 704-531-9988.

KAPPA BETA (CHARLOTTE, NC METRO AREA CHAPTER)—TRI-ESS: Sherri, P.O. Box 12101, Charlotte NC 28220. Tel: 704-565-5034. Email: *infolady@kappabeta.org.* Web: *www.kappabeta.org.*

TRIANGLE GENDER SOCIETY (TGS)—CD/TS/SO: c/o David & Helen Rogers, 5425 Turkey Farm Rd., Durham NC 27705.
Tel: 919-968-8070. Support group.

SIGMA RHO DELTA (RALEIGH/DURHAM, NC METRO AREA CHAPTER)—TRI-ESS: Karen, P.O. Box 90141, Raleigh NC 27675-0141.
Email: *SigmaRhoDelta@yahoo.com.*
Web: *www.geocities.com/SigmaRhoDelta.*

NORTH CAROLINA BOYZ—FTM:
Terry, NC. Tel: 919-639-6158.
Email: *TLCRD96@aol.com.*

NORTH DAKOTA

TRANSGENDER SUPPORT GROUP OF NORTH DAKOTA—CD/TS/TV: c/o Dehhie Ann Somero, PO Box 644, Wahpeton ND 58074-0644. Tel: 701-642-1427. Support group.

OHIO

CROSS-PORT—CD/TS/SO: PO Box 1692, Cincinnati OH 45201. Tel: 606-581-3711. Email: *wgbn68d@prodigy.com.*
Support group.

CRYSTAL CLUB—CD/TS/SO: PO Box 287, Columbus OH 43068-0287. Tel: 614-844-5371. Email: *cc@gender.org.*
Web: *www.gender.org/cc/.*

IT'S TIME OHIO—ALL: P.O. Box 21310, Columbus OH 43221. Tel: 614-470-4245. Email: *itoh@stargate.com.*
Web:
www.geocities.com/WestHollywood/7977.
Political action.

ALPHA OMEGA (NORTHERN OHIO, WESTERN PA AREA CHAPTER)—TRI-ESS: P.O. Box 2053, Sheffield Lake OH 44054-0053. Elaine at 216-556-0067.
Email: Lisa at *info@triess-alphaomega.org.*
Web: *www.triess-alphaomega.org/.*

TRANS FAMILY OF CLEVELAND:
Robert and Karen Gross, OH
Tel: 216-691-HELP. Email:
kittengr@aol.com. Web:
www.geocities/westhollywood/4378.
Founded to provide support and education for transgendered persons and their families and significant others.

OKLAHOMA

TRANSUPPORT LINE—ALL:
Frances, OK. Tel: 316-795-4876.
Email: *Fransie@oswego.net.*

OREGON

SALMACIS SOCIETY/VERSITILE WOMEN—TS: PO Box 1604, Eugene OR 97440-1604. Tel: 541-688-4282. Service & information.

RHO GAMMA (GRANTS PASS, OR METRO AREA CHAPTER, ROGUE VALLEY GIRLS)—TRI-ESS: Lori, P.O. Box 5551, Grants Pass OR 97527.
Email: *loritris@terragon.com.*

INTERMOUNTAIN TRANSGENDER OUTREACH—TG: 1524 Monroe Avenue, La Grande OR 97850. Tel: 541) 962-3466.
Email: *keol@eosc.osshe.edu.* Support group.

NORTHWEST GENDER ALLIANCE (NWGA)—TV/CD/TS/TG/SO: PO Box 4928, Portland OR 97208. Tel: 503-646-2802.
Email: *nwga@nwgapdx.org.*
Web: *www.nwgapdx.org.* Support group.

TRANSSEXUAL PEER SUPPORT GROUP—TS: Tracy, 2400 NE Broadway, Portland OR 97204. Tel: 503-441-6746.
Email: *sue@altavista.net.* Support group.
All TS of all ages and trans-curious are invited to attend. Thursdays at 7pm at Metropolitan Community Church NE Broadway at 24th Ave.

CAPITOL CITY CHAPTER—TV/TS
PO Box 3312, Salem OR 97302.
Email: *capital_city_chapter@yahoo.com.*
Support group.

PENNSYLVANIA

EPSILON MU GAMMA (NORTHERN PENNSYLVANIA ENDLESS MOUNTAIN GIRLS)—TRI-ESS: Alice Harding, P.O. Box 4, Three Bridges NJ 08887. 24-Hour Voice Mail at 570-364-2949. Email: *emgtris@hotmail.com.* Web: *www.tgforum.com.*

RENAISSANCE—LEHIGH VALLEY/POCONO AREA (RENAISSANCE LV)—CD/TS/SO: PO Box 3624, Allentown PA 18106. Tel: 610-821-2955. Support group.

CROSS DRESSERS INTERNATIONAL (CDI)—CD/TS/SO: S. Kristine James, Director; Karen Cioe, NYC Coordinator, PO Box 61, Easton PA 18044. Support group.

ERIE SISTERS (ESCC)—CD/TS/SO:
1903 West 8th Street, Suite 261, Erie PA 16505. Email: *eriesisters@yahoo.com.*
Web: *www.geocities.com/eriesisters.*
Social and support group.

TRAVELERS EXPRESS—CD: PO Box 150, Falls Creek PA 15840. Tel: 814-375-7651. Central PA region. Self expression in 100% non closeted environment. Passing not an issue, presentability essential. Leave message.

RENAISSANCE—LOWER SUSQUEHANNA VALLEY CHAPTER (RENAISSANCE—LSV)—CD/TS/SO:
PO Box 2122, Harrisburg PA 17105-2122.
Tel: 717-780-1578. Email:
lsv@ezonline.com. Web:
www.ezonline.com/lsv. Support group.

THE PHILADELPHIA TRANSSEXUAL SUPPORT GROUP (PTSSG)—TS:
1201 Locust Street, Washington West Project, Philadelphia PA. Email:
rica@netaxs.com. Meets 1st Saturday at 4pm in the office of the Transgender Health Action.

TRANSYOUTH SERVICES, UNITY INC.—CD/TS/SO/MTF/FTM: 1207 Chestnut St., Philadelphia PA 19107. Tel: 215-851-1958 or 215-851-1912. Community services and "Butch Brothers" Philadelphian FTM support.

WEXIST—FTM: Philadelphia PA. Tel: 215-848-7674 box 6. Email:
WeXist@aol.com.
A Philadelphia-based non-political FTM support group. We are open to all who were assigned female at birth and have gender identity issues or questions, or are in need of support for gender concerns. Meetings held the 2nd Saturday, 5:30-7:00 pm at William Way Community Center.

TRANSPITT—CD/TS: PO Box 3214, Pittsburgh PA 15230. Tel: 412-422-1558, Voice Mail 412-669-6799.
Email: *transpitt@usa.net.*
Web: *members.xoom.com/transpitt.* Support. Phones answered live 2nd and 4th Mondays between 7pm and 9:30 pm except holidays. Member meetings 2nd Saturday except for July and August.

RENAISSANCE—EDUCATION ASSOC. INC. (RENAISSANCE GPC)—CD/TS/SO: 987 Old Eagle School Road, Suite 719, Wayne PA 19087. Tel: 610-975-9119.
Email: *bensalem@bbs.cpcn.com.*
Web: *www.rcn.org.* Support group.

PHILLY BOYZ—FTM: Steve, PA. Tel: 215-546-6444. Email:
shock@asc.upenn.edu.

LANCASTER BOYZ (PHILLY AREA)—FTM: Tom, PA. Tel: 717-892- 4999.
Email: *malesic@prolog.net.*

PITBOYZ—FTM: Dan & Michelle, PA.
Email: *windyl@aabe.com.*

RHODE ISLAND

SUPPORT & SOCIAL GROUP—ALL:
Tucker Lieberman, Providence RI
Email: *Tucker_Lieberman@Brawn.edu.*
Support and social group for transgendered people, both MTF and FTM. Mondays at 8. Email for meeting location.

RHODE ISLAND GENDER COMMUNITY ALL: RI Email: *rigc@rigc.org*
Web: *www.rigc.org* Social and Support group for transgendered and gender-questioning people in Rhode Island and nearby areas. This group is open to anyone. Meets on Mondays at 8 pm.

TENNESSEE

MIRROR IMAGE—CD/TS/SO:
PO Box 11052, Memphis TN 38111-0052.
Tel: 901-320-9376.
Email: *memphisgroup@usa.com.* Meetings held 3rd Saturday at Holy Trinity Community Church, 3430 Summer Ave., Memphis TN 38122.

TENNESSEE BOYZ—FTM:
Dustin, Nashville TN. Tel: 615-431-9540.
Email: *CyberBum7@aol.com.* FTM Resource.

TENNESSEE VALS—CD/TS/SO: PO Box 92335, Nashville TN 37209-2335. Voice Mail 615-664-6883. Email: *jlove1@ix.netcom.com.* Web:
www.transgender.org/tg/tvals/.
Support group.

TEXAS

WEST TEXAS GENDER—ALLIANCE TG: 5350 Llano, Abilene TX 79605.
Email: *temsim@juno.com.*

ALAMO BOYZ—FTM: Austin TX.
Email: *joeblowtx@hotmail.com.*
Web: */lonestar.texas.net/~debra.* Female to Male transgender/transsexual support group. Monthly meetings in Austin and San Antonio.

TEXAS ASSOCIATION FOR TRANSSEXUAL SUPPORT (TATS)—TG/TS/SOFFA: PO Box 142, Bellaire TX 77401. Voice Mail 713-780-4282.
Email: *tats@genderweb.org.* Volunteer led peer support group devoted to helping transsexual persons, their partners, families, and friends accept life and experience it to the fullest.

BOULTON & PARK SOCIETY—CD/TS/SO: PO Box 17, Bulverde TX 78163. Tel: 830-980-5354 live Tues. 6-9 pm CT. Email: *boulton@flash.net.* Support group.

COMMUNITY AWARENESS FOR TRANSGENDER SUPPORT (CATS) GALVESTON / BRAZORIA COUNTY—TS: P.O. Box 62, Galveston TX. Tel: 409-762-2243. Email: *tghelp@yahoo.com.*
Volunteer led peer support group devoted to helping transsexual persons, their partners, families, and friends accept life and experience it to the fullest.

ABLIED QUEER—TG-FRIENDLY:
1517 B Missouri, Houston TX 7700.
Email: *james_e@iah.com.*

ALICE WEBB, PHD—TG/TS: Houston TX. Tel: 713-830-5628. Email:
aleswebb@msn.com. Referals to Support Groups and Counselors in the Houston TX area.
GRACE & LACE LETTER INTERNATIONAL: 8880 Bellaire B2 #104, Houston TX 77036. Email: *jeftris@aol.com.*
Web:
www.geocities.com/southbeach/sands/7777
Christian publication for CD, TG, TS, SO.

GULF COAST TRANSGENDER COMMUNITY—CD/TS: PO Box 66643, Houston TX 77266. Tel: 713-780-4282.

HELPING CDs ANONYMOUS (HCDA)—CD: Office of Suzanne Anderson Properties, 239 Westheimer, Houston TX 77006. Pager: 281-520-3610. Email: *brenda@firstnethou.com.* Support Group.

TAU CHI (HOUSTON, TX METRO AREA CHAPTER)—TRI-ESS: Jane Ellen Fairfax, 8880 Bellaire B2 PMB104, Houston TX 77036. Tel: Jane at 713-349-8969.
Email: Jane at *JEFTRIS@aol.com* or Stacey at *staceyhou@aol.com.*

METROPLEX CD CLUB—CD/TS/SO:
PO Box 141924, Irving TX 75014. Tel: 972-264-7103. Email: *domiss@flash.net.*
Web: *www.flash.net/~domega.* Support group.

AUSTIN SECOND IMAGE—CD/TS/SO:
PO Box 679, Leander TX 78646. Tel: 512-515-5460 live Wednesday 7-9 pm.
Email: *caseyalena@yahoo.com.*
Web:
www.angelfire.com/tx/AustinSecondImage
Support group.

PI BETA GAMMA (DALLAS-FORT WORTH METRO AREA CHAPTER)—TRI-ESS: PO Box 673, Venus TX 76084.
Tel: 888-473-7823 or 972-366-1268.
Email: *milomae@fastlane.net.*
Web:
www.geocities.com/Southbeach/Cliffs/4873

CENTRAL TEXAS TRANSGENDER SOCIETY—CD/TG/TS/TV/GLB: TX.
Email: *msdevin@yahoo.com.*
Web: *www.cttgs.org.* A social group comprised of those who aspire to the belief that the best therapy is social interaction and having fun with friends and people who don't care or notice which category you fall into.

COASTAL BEND GAY PRIDE ALLIANCE—GLBT: TX.
Tel: 800-411-2027. Email:
cbgpa@cbgpa.com.

GENDER CONTINUUM AT THE WATERLOO COUNSELING CENTER—TG: Katy Koonce, TX. Tel: 512-444-9922. Email:
caycewakes@aol.com. Support group for transsexualS. Intake fee of $25.00; free after fee payment. 1st & 3rd for FTM; 2nd & 4th Wednesdays for MTF.

HELPING CROSS DRESSER ANONYMOUS—CD: TX.
Web: *www.brendat.com.* This organization is not trying to "cure" you of anything except your shame and guilt.

HOUSTON PEOPLE EXCHANGING POWER—ALL: TX.
Email: *ladym1871@aol.com.* If you have ever an interest in bondage, s&m, etc. contact this organization. Lady M. is transgendered and is also a leader in their transgendered special interest group.

TRANSFORMATION PSYCHOTHERAPY SERVICES—TG:
Katy Koonce, TX. Tel: 512-329-6699.
Email: *caycewakes@aol.com.*

UTAH

ALPHA RHO, SALT LAKE CITY—CD/TS/SO: PO Box 571242, Salt Lake City UT 84157-1242. Tel: 801-553-8141. Support group.

ENGENDERED SPECIES—CD/TS/SO:
PO Box 11897, Salt Lake City UT 84147.
Tel: 801-320-0551. Support group.

SALT LAKE GENDER CONSORTIUM—CD/TS/TG/SO: Genevera Martin, Pres, PO Box 651073, Salt Lake City UT 84165-1073. Tel: 801-576-1416.
Email: *geneveram@aol.com.* Support Group.

WESTERN TRANS-SEXUAL SUPPORT

NETWORK—TS/SO: 4667 Holladay Blvd, Ste 2, Salt Lake City UT 84117. Tel: 801-277-8025. Support group for Transsexuals, SOs, and Friends.

VERMONT

TRANS—CD/TS: Burlington VT. Tel: 802-472-8115. Support group. Meets 1st & 3rd Tuesdays.

VERMONT TRANSGENDER SUPPORT GROUP—CD/TS: VT.
Voice Mail 802-860-8430. Support group.

VIRGINIA

TRANS-GENDER EDUCATIONAL ASSOCIATION: PO Box 16036, Arlington VA 22215. Tel: 301-949-3822.
Email: *tgea@juno.com.*
Web:
www.tgguide.com/guide/dc/tgea~ndx.html.
Support group.

LADIES FIRST SOCIAL CLUB—TG: Dumfries VA. Tel: 703-441-0283.
Email: *lauraBCD@aol.com.*

RHO TAU (RICHMOND-TIDEWATER VA METRO AREA CHAPTER)—TRI-ESS: Lucy Stone, PO Box 382, Norge VA 23127-0382. Email:
lucyellenstone@aol.com.
Web: *www.transgender.org/rtc/.*

WASHINGTON

CINDERELLA CIRCLE—CD/TS: 304 W Champion Bellingham WA 98225. Tel: 360-416-1437. Email: *mhowe@pioneernet.net.*
Web: *www.pioneernet.net/mhowe/.* Support group.

TRANSSEXUALS IN PRISON: c/o Ronnie Lynne Soubrette, 104 Quineveree Ct, Castle Rock WA 09611. Support group.

EMERALD CITY—DC/SO: PO Box 31318, Seattle WA 98103. Web:
www.adninw.com/em.

INGERSOLL GENDER CENTER FTM GROUP—FTM: Ingersoll Gender Center, 1812 E Madison, Suite 106, Seattle WA.
Email: *schreid@wdni.com.*
Web: *www.ingersollcenter.org/.* We welcome folks from all walks of life and all orientations and identities. We also invite SOFFA's of FTM's to attend. group is the 4th Saturday of every month, from 11am—1pm. Email for more information or visit our web.

SPECTRUM SUPPORT GROUP—FTM: Spencer, Beyond the Edge Café, 703 E. Pike, Seattle WA. Tel: 206-949-7469.
Email: *MstrSpence@aol.com.* 2 support groups per month for those born female bodied but who live with masculine gender expression. Meetings are Free. Located downstairs at Beyond the Edge Café. 1st & 4th Wednesday 7-9 pm.

PAPILLON—CD/TG/TS/SO: C/O R2C2, 206 1/2 E. Wellesley, Spokane WA 99207. Tel: 509-458-2741. Social support group for the transgendered community in eastern Washington and North Idaho. Meets weekly.

WASHINGTON, DC

DC BOYZ (METRO DC.)—FTM: Adam, Washington DC. Tel: 301-270-0372.
Email: *romandede@aol.com.*

GENDERPAC: 1638 R Street, Suite 100, Washington DC 20009. Tel: 202-462-6610, Fx 202-462-6744. Email: *gpac@gpac.org.*
Web: *www.gpac.org.*

PFLAG (PARENTS, FAMILIES AND FRIENDS OF LESBIANS AND GAYS)—CD/TS/SO: 1101 14th St. NW, Suite 1030, Washington DC 20005. Tel: 202-638-4200, Fx 202-638-0243. Email: *info@pflag.org.*
Web: *www.pflag.org.*

TRANSGENDER EDUCATION ASSOCIATION OF WASHINGTON DC—TG: Washington DC. Email: *tgea@zzapp.org.*
Web: *www.zzapp.org.*
WASHINGTON-BALTIMORE ALLIANCE—CD/TS/SO: c/o II Garfinkle PO Box 1994, MD 20915. Tel: 301-649-3960. Support group. Meets in metro DC.

WISCONSIN

Leshian, Gay, Bisexual and Transgender Campus Center, Memorial Union: 800 Langdon Street, Madison WI 53706.

OUTREACH—ALL: LGBT Community Center, 600 Williamson Street, Madison WI 53703. Tel: 608-255-8582, Fx: 608-255-0018. Email: *outreach@outreachinc.com.*
Web: *www.outreachinc.com.* Our mission: to be a vibrant and inclusive agent, dedicated to positive change for the LGBT communities by providing services which nurture, strengthen, and celebrate our communities, and to educate and inform ourselves and the puhlic and advocate for social justice.

GEMINI GENDER GROUP—CD/TS/SO: PO Box 44211, Milwaukee WI 53214. Voice Mail 414-297-9328.
Email: *75261.1443@compuserve.com.*
Web: *www.netwrx.net/~ggg.* Support.

BAHAMAS

GLBT—HOTLINE (242) 328-1816 from 8pm-10pm. Mon-Lesbian Issues ask for Dianna. Tues. Transgender Issues ask for Connie Wed. Gay Issues ask for David.

CANADA
NOVA SCOTIA

TS/TG—GENDER EXPRESSIONS ATLANTIC. Support Group. Members throughout Atlantic provinces.
E-mail: *robin_southern@yahoo.com* or *www.geocities.com/gender_expressions*

QUEBEC

TS/SO—FACTT—QUEBEC: Box 293, Cote de Neiges Post Office, 5858 Cote de Neiges Blvd., Montreal, Quebec, CANADA H3S 2S6. French-speaking referrals, medical and psychological services and support group.

CD/TS/SO—CLUB MET: 4113 Dorion Street, Montreal, Quebec, CANADA H2K 3B8. (514) 528-8874. Support group. (Formerly TAM.)

TS/SO—TRANSSEXUALS IN PRISON: Non-prisoners contact Dee Farmer, 23288037, PO Box 4000, Springfield MO 65808. Prisoners contact Mrs. Patricia Fisher, Succ 293 Cote-des-Neiges, 5858 Cote-des-Neiges Blvd, Montreal, QC, CANADA H3S 2S6.

LESPECTRE (Montreal): (514) 528-1700 Michelle de Ville

TRANVESTIS MONTREAL:
e-mail: *mac@mlink.net*

ONTARIO

TS—TRANSITION SUPPORT: The Church Street Community Centre, 519 Church Street, Toronto, Ontario, CANADA M4Y 2C9. Support group. 2nd & 4th Fridays 7-10pm

CD/TS/SO—XPRESSIONS: PO Box 223, Station A, Toronto, Ontario, Canada M5W 1B2. (416) 410-6949.
Web: *www.xpressions.org.* Support group.

CD/TS—STREET OUTREACH SERVICES: c/o W. Travers, 622 Yonge St, 2nd Fl, Toronto, Ontario, CANADA M4Y 1Z8. (416) 926-0744 (24 hours) . Multitude of services for TG youth.

IS—PATRICIA FLORA: PO BOX 425, Postal Station C, 1117 Queen Street West, Toronto, Ontario, CANADA M6J 3P5.
CD/TS/SO/FTM/MTF—TAKE A WALK ON THE WILD SIDE: 161 Gerrard St. E, Toronto, Ontario, CANADA M5A 2E4. (416) 921-6112 (24hr). TS support group, professional services. E-mail: *info@wildside.org*
Web: *www.wildside.org.*

FTM/SO—CANADIAN BOYZ
Marcus Charles Frappier
(416) 466-0235 E-mail: *mc@oil.ca*

CD/TS/SO—GENDER MOSAIC:
PO Box 7421, Vanier Ottawa, Ontario, CANADA K1L 8E4. (819) 770-1945.
Support group. E-mail:
gender_mosaic@yahoo.com
http://www.geocities.com/gender_mosaic

FTM—ONTARIO FEMALE TO MALE NETWORK: 378-532 Montreal Road, Ottawa, ON, K1K 4R4 613-742-5221
E-mail: *onftm@cyberus.ca*

SO-SOS CLUB, The 519 Church St. Community Certre, 519 Church street, Totonto, ON M4Y 2C9
E-mail: *sosclub@idirect.ca*
Web: *webhome.idirect.com/~players*

MANITOBA

CD/TS/SO—PRAIRIE ROSE GENDER GROUP: PRGG, Box 23 Grp 4 RR1, Dugald, Manitoba, R0E 0K0. CANADA. (204) 257-2759. Support group.

CD/TS/SO—MASQUERADE: c/o Lady Godiva Boutique, 832 Corydon Ave., Winnipeg, Manitoba, Canada, R3M 0Y2, Support.

CD/TS/SO—RAINBOW RESOURCE CENTRE: POB 1661 Winnipeg, Manitoba Canada R3C 2Z6. (204) 474-0212, FAX: (204) 478-1160. Toll-free in Manitoba and Northwestern Ontario: 1-888-399-0005.
E-mail: *wglrc@escape.ca*

ALBERTA

CD/TS/SO—ILLUSIONS SOCIAL CLUB EDMONTON Box 356. Main Post Office Edmonton, AB. T5J 2J6
Our phone # is (403) 988-3294
E-mail: *edm_illusions@juno.com*

CD/TS/SO—ILLUSIONS SOCIAL CLUB: c/o B&B Emporium, 426 8th Ave. S.E., Calgary. Alberta, Canada T2G 0L7
Phone (403) 265-7789

EDMONTON TRANSGENDER SUPPORT LINE: (403) 988-3738

BRITISH COLUMBIA

TS—TRANSSEXUAL SUPPORT GROUP: Dr. Angela Wensley, 14905 32nd Avenue, White Rock, British Columbia, CANADA V4P 1A4. (604) 536-2053. Support group.

CD/SO—CORNBURY SOCIETY:
Box 3745, Vancouver, British Columbia, CANADA V6B 3Z1. Support group.
(604) 862-1321.
E-mail: *cornbury@bc.sympatico.ca*
Web: *www.transgender.org/tg/cornbury/*

CD/TS—FOUNDATION FOR THE ADVANCEMENT OF TRANS-GENDERED PEOPLE'S SOCIETY: FATE, 1-1727 William Street, Vancouver, British Columbia, CANADA V5L 2R5
(604) 254-9591.

TG/TS/CD—ZENITH FOUNDATION:
Box 46, 8415 Granville Street, Vancouver, British Columbia, CANADA V6P 4Z9.
(604) 261-1695.
Web: *www.GenderWeb.org/~zenith/*
E-mail: *Tamaras@istar.ca*

BC FTM NETWORK: P.O. Box 10, 1895 Commercial Drive, Vancouver, BC, V5N 4A6 / (604) 862-1321
E-mail: *bcftmnet@hotmail.com*

DREAM GIRLS
P.O. Box 535, Kamloops, BC V2C 5L7

NOVA SCOTIA

ATG (ATLANTIC TRANSGENDER) in Halifax E-mail: *atggrp@geocities.com*
Web:
www.geocities.com/WestHollywood/7557/

VALLEY PRIDE (KENTVILLE)
E-mail: *mike.giffin@ns.sympatico.ca*
www.geocities.com/WestHollywood/Heights/2377

PUERTO RICO

SIDA DE PUERTO RICO: PO Box 36-4842, San Juan PR 00936-4842.
Phone (787) 782-9600. FAX (809) 782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle 16 SE #1200 Caparra Terrace, Rio Piedras PR 00921. Phone (787) 782-9600 FAX (787) 782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle Estrella #30, Ponce PR 00731. Phone (787) 844-9600.
FAX (787) 841-1485. HIV/AIDS outreach organization.

MEXICO

GUADALAJARA, JALISO, MEXICO 44190. Cris-Lida E-mail:
crisalidagdl@usa.net
or
www.geocities.com/WestHollywood/Village/5613/
AgrupaciUn Mexicana de Travestis, Crossdressers, Transgenderistas y Transexuales. Soporte, Apoyo y Servicios VISITANOS!

SPAIN

BARCELONA: COLECTIVO DE TRANSEXUALES DE CATALUNYA (CTC) Meeting Mondays 7-9pm, Phone: 34 93 3005946, E-mail: *lenaimoi@pangea.org*
Mailing Address: Apartado de correos Num. 32081, Barcelona Spain 08080

MADRID: CLINICA ISADORA,
Pirineos 7, Madrid, spain Phone: 34 91 3111000, Fax: 34 91 3116238,
E-mail: *isadora@omc.telprof.es*
Coordinator: Empar Pineda Mon-Fre 10:30am-5pm. Director: Dr. S.Z. Chami. Surgeons: Dr. Chami and Dr. Hage from Free University of Amsterdam.

TS—COLETIVO DE TRANSEXUALES DE CATALUNA: C. Balmes, 70, lo la, 08830 Sant Boi de Lobregat, Barcelona. Phone: 08080 3454 6398 Wed. 7.30-9 pm. Please speak Spanish.

TS/FTM/MTF—IDENTIDAD DE GENERO: Apartado 3023, Granada 18080. Non-profit support group.

ARGENTINA

TS—TRANSSEXUALS FOR THE RIGHT OF LIFE AND IDENTITY: TRANSDEVI, Casilla de Correo 151, C.P. 1748 Gral. Rodriguez, Buenos Aires.

BRAZIL

TS—PURPURINA (GLITTER) PROJECT: Katia Monteiro, no. 55 Rua DA Gloria, #30, Gloria, Rio de Janeiro. Phone: 02-252-4757. FAX: 02-227-5944. Educational outreach. AIDS awareness, referrals.

TS—GRUPO BRASILEIRO de TRANSEXUAIS (Brazilian Transsexual's Assoc.): Caixa Postal 1097, Cuiaba-MT 78.005-970.

AFRICA
NIGERIA

TRANSFORMATION SECOND SELF: c/o Jane Enuneku, KM 4 Idiroko Road, PO Box 1006, OTA, OGUN STATE, WEST AFRICA.
Phone: 039-722615 FAX: 039-722467

SOUTH AFRICA

PHOENIX: c/o Desiree Dexter, PO Box 1332, Springs, 1560, Gauteng. Phone: +27111 362 5247.

SATRU: (S. AFRICAN TRANSEXUAL RESEARCH UNIT) PO Box 87283, Houghton, Johannesburg 2041.

ENGLAND

ALL—AGENDER: Vinnie or Suzanna, c/o Inpatients Advocacy Service, Aldermands Lodge, The Caludon Centre, Walsgrave, Coventry, CV22TE, UK.

TV/TS—TRANSESSEX: POB 3, Basildon, Essex SS14 1PT. Phone: (01268) 583761 E-mail: *stacy@transessex.nildram.co.uk.* Support.

TV/TS—TRANS-YORKS: c/o 17-21 Chapel Street, Bradford, UK, BD1 5DT. E-mail: *info@trans-yorks.org /*
Web: *www.trans-yorks.org.* Trans-yorks is a Yorkshire-based network of transpeople providing free membership, information, social events, and support services for transgendered people and their partners.

TS—AIS SUPPORT GROUP: 2 Shirhurn Ave., Mainsfield, Notts., NG18 2BY.
E-mail: *100572.2376@compuserve.com.*

TS—MANCHESTER Support Group forming for non-op/pre-op/post-op TS's. All new members welcome, please contact Jol *LexMacx@aol.com*

TS—INNER-ENIGMA
(Manchester based TS Support Group) have a Monthly Speech Therapy Session for very low cost, that is open to ALL TS people. It is held in Unity House, the Lesbian and Gay Foundation Building,15 Pritchard Street, off Charles Street, Manchester, M1 7DA. Info: TV/TS Helpline in Manchester (0161 235 8005) or the LGF Building (0161 235 8035).
E-mail: Suzanne Read
sexy.sue@ntlworld.com
Web: *http://www.inner-enigma.co.uk*

TV/TS—BEAUMONT SOCIETY:
27 Old Gloucester Street, London, WC1N-3XX. Phone: +44 (0) 1582-412220. 24hr information line. Web: *http://hometown.aol.com/bmontsoc/index.htm* Membership fee. Support group

BEAUMONT SOCIETY PARTNERS' GROUP: phones: +44-1223-441246 (South) , +44-1203-717528 (Central & Wales) .

GENDYS NETWORK: BM Gendys, London, England DE56 1DE, Phone: 01773 828973,
E-mail: *jedbland@mcmail.com*
Web: *www. gendys.mcmail.com.*
Group for MTF & FTM.

TS—CHANGE: BM Box 3440, London WC1N 3XX. Phone: +44-0-1303-259543. E-mail: *TS1CHANGE@AOL.COM.* Web: *users.aol.com/ts1change/private/homepage.htm.*
FRIENDS MERSEYSIDE: 36 Bolton Street, Liverpool, L3-5LX. Phone: +44-151-709-3181, Fri. 7.30-9 GMT.

FTM NETWORK [also PRESS FOR CHANGE]: BM Network, London, WC1N 3XX. Phone: +44-161-423-1915, Wed. 8pm-10.30 pm Wed. GMT
E-mail: *s.t.whittle@mmu.ac.uk.*
Web: *www.pfc.org.uk/press for change.*
Support, political lobbying and education group.

THE GENDER TRUST: BM Gentrust, London, WC1N-3XX. Tel:+44-1305-269222 before 10 pm GMT. Overseas Representative, Dorothy Francis, The Gender Trust, 3 Hartington Villas, Hove, BN3 6HF,
ENGLAND.

TS—GENDER IDENTITY CONSULTANCY SERVICES: Phone: +44-1071 244 6090, FAX: 0171 244 6090. E-mail: *GICS@aol.com.*

INTERNATIONAL GENDER TRANSIENT AFFINITY: Box 2, 1 Banks Building, School Green Road, Freshwater, Isle of Wight, P040-9AJ. Human rights/research.

MERMAIDS: BM Mermaids, London WC1N 3XX. Group for children and teenagers with gender dysphoria and their families.

TV—NORTHERN CONCORDE:
M60 1LN, Manchester
E-mail: *JennyB@Concord.nwnet.co.uk*

TS—NEW GROUP FORMING:
We are forming a splinter group from Northern Concorde and will hold our first meeting on May 1st 2000 upstairs at the Hollywood Experience, BloomStreet, Manchester from 7-00—11-00pm in the upstairs back bar. It is hoped that we will become a TS support group for anyone who is not TV, but rather non-op/ pre-op/ post-op TS. All new members will be welcomed. Jol (*LexMacx@aol.com*)

OUSU TRANSGENDER GROUP: Oxford University Student Union, Little Clarendon Street, Oxford. Phone: +44-1865-270777.

ROSE'S CLUB/repartee: P.O. Box 186 Barnsley, South Yorkshire, S73 oyt, England, Tel/Fax +44 1226 754252.
E-mail: *roses@repartee.co.uk.*
URL: *http://www.repartee.co.uk.* Support for transgendered and partners + magazine and newsletters.

VANITY CLUB UK FOR GIRLS ON THE INTERNET: Provides friendship and contact with others for those wishing to get out and enjoy being T. For details, Web: *http://www.geocities.com/westhollywood/village/7604/*

THE WAYOUT CLUB,
PO Box 70, Enfield, EN1 2AE England. Phone: 0208 366 0517 or 07778157290.
E-mail: *Vicky@wayout-publishing.com.*
Web: *www.wayout-publishing.com*
Steffan and Vicky Lee host possibly the worlds best night out for TVs TSs. Drag plus friends and family. EVERY week with a Floor Show or Wild Event. Dance & Dine amongst a friendly, clientele—of every age, race, sexuality and gender.

IRELAND

TRANS-GENDER ARCHIVE: c/o Dr. Richard Ekins, University of Coleraine, County Londonderry, Northern Ireland, BT52 1SA Library and archive reference resource and research. +44 1265 44141.

BELFAST BUTTERFLY CLUB: Northern Ireland, P.O. Box 210, Belefast BT1 1BG +44 1585 430408

SCOTLAND

CROSSLYNX: c/o SGLS, PO Box 38 Glasgow, G2-2QF. Phone: +44-141-221-8372. HelpLine: +44-141-332-3333.

BEAUMONT SOCIETY PARTNER'S GROUP: phones: +44-01389-380389.

WALES

SOUTH WALES TV/TS GROUP:
c/o Martina Rees, 56a Kinross Ct, Ridgway Road, Llan-Romney, Cardiff, VF3-9AE.

FRANCE

ASSOC. BEAUMONT CONTINENTAL: ABC, BP-3, F-68350 Didenheim.

ASSOCIATION D'AIDE AUX TRANSEXUELS: AAT, Maison des Associations, 93 La Canabiere, 13001 Marseille.
ASSOCIATION DEVENIR FEMME: Les Terrasses du Mediterranee, 13006 Marseille.

ASSOCIATION DU SYNDROME DE BENJAMIN: Relais 59-59 avenue Daumesnil, 3 r Keller, 75012, Paris. 01 43 47 2125.

CARITIG: B.P. 17-22, 75810 PARIS CEDEX 17, FRANCE. Phone 33-1-42-27-42-28.
FAX 33-1-64-31-05-82.
Web: *http://www.intersocial.org/caritig.*
Center for assistance, research and information on transsexuality and gender identity.

SWITZERLAND

TV-TS—TRANSPERSONA
Postfach 6788, Zurich. Switzerland CH-8023
E-mail: *transpersona@hotmail.com*
URL: *http://www.geocities.com/WestHollywood/Park/4111.* Open membership. Monthly meetings. Membership fee.

TS—SELBSTHILFE GRUPPE:
Postfach 92, CH-9008 St. Gallen.

KONTAKFORUM FEMME TRAVESTIE: Postfach 6788, CH-8023, Zurich.

GERMANY

IS—AIS SELBSTHILFEGRUPPE:
Postfach 7, 71201 Rottenburg am Neckar. (Fluent English, German.)

BODY AND SOUL: c/o KIBISS KISS. Hanover. Phone: +0511/666567 oder Stefanie 0511/457347.

TV/TS—CHELSI E.V.: Treff Sachsen, Roesslerstr. 9, 09113 Chemnitz. Phone: +49-371-50094 (Friday only) . FAX: +49-371-55867.

CLUB NEUES LEBEN NOVA: PO Box 710232, 80634 Munchen. Phone: +49-089/7916643, 6-6:30 pm (CET) . speak German.

SELBSTHILFEGRUPPE FRANKFURT AM MAIN: Postfach 10 10 46, 63010 Offenbach. Tel. 069/8001008.

TV/TS—GEREDE E.V.: Treff Sachsen, Wiener Strasse 41, 01219, Dresden. Phone: +49-351/4640220 (Friday only) .

INFORMATIONS KONTAKT UND VERMITTLUNGSSTELLEFUR TRANSSEXUELLE MENSCHEN IN BADEN WURTTEMBERG E.V.: IKV, c/o AOK Karlsruhe, Kriegstr. 41, D-76133, Karlsruhe. Phone/FAX: +49-721-62-3382.

LEBENSBERATUNG FUR TRANSEXUELLE MENSCHEN IM SAARLAND: c/o Dr. Waltraud Schiffels, Schlossstr 6, D-66117, Saarbruecken. Phone: +49-0681-583912

SELBSTHILFEGRUPPE FUR TRANSSEXUELLE MENSCHEN IN TUBINGEN: DAGMAR KALTENMARK, c/o Sozialforum, Tubingen e.V., Paulinenstr. 25, D-72072, Tubingen. Phone:+49-7472-6048.
E-mail: *100722.3070@compuserve.com.*

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TSH ESSEN: c/o Claudia Peppen horst, Caesarstr. 34, D-45130, Essen.
Phone: +49-201-786899.

TSH MUNSTER: c/o MIKS, Herwarthstr 2, 48143 Muenster. Phone: +49-251/511263, Claudia Scholz.

TS GRUPPE HAMBURG: Christian Susan Black, Nubeblerkamp 13a, 22175 Hamburg. Phone: 040-754-4323.

TVV: PO Box 1148, D-65780, Hattersheim.

TS—VIVA TS SELBSTHILFEGRUPPE MUNCHEN e.V.: Obere Muhlstr. 22, D-81247, Munchen. Phone: 089-89-16 19 65 6-6:30 pm CET. Please speak German.

TS—SELBSTHILFE BIELEFELD: C/O Praxis fuer Beratung und Psychotherapie, Herrn Detlef Kunert, Karl-Eilers-Str. 1, 33602 Bielefeld. Phone: 0521/63623.

TS—SELBSTHILFEGRUPPE BONN: c/o SEKIS Bonn, Lotharstr. 95, 53115 Bonn. Phone: 0228/221754.

SHG DUESSELDORF: c/o Stefanie Sander, Pleistr. 1, B-4731 Eynatten/Belgian. Phone/FAX: 0032/87852833.

TS—GRUPPE: c/o AIDS-Hilfe Thueringen, Postfach 50, 99001 Erfurt. Phone: 0361/7312233.

TS—ANGEHOERIGENGRUPPE AWO-BERATUNGSZENTRUM: Luetzow-Str. 32, 450101 Essen. Phone: 0201/312051, 0201/312052.

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FRANJEPOOT: Postbox 53, B-2100 Deurne 1.

GENDERSTICHTING (BELGIUM GENDER FOUNDATION): Pluimstraat 48, B-8500, Kortrijk. Phone: +32-56-21-9541 (M-F 9-11:30 am, 1-4:30 pm, M & W to 8 pm).

TS—VERVLIET JESSICA: Ravalsvarg Sdraad #372100, Daurna, Belgium. Support.

DENMARK

FPE-NE DENMARK: Postboks 361, DK-1504 Copenhagen V.
E-mail: *FPE-NE.DK@dk-online.dk.*
Web: *http://www2.dk.online/users.fpe-ne.dk.*
TRANSVISION: PO Box 280, DK-1502, Copenhagen V.

TRANSPAL: c/o Jen Christiansen, Ostergade 20 E, DK 9870 Sindal
Phone/FAX: +011 45 98935253. Social.

CD/TS/TG—TRANSVESTIFORENIGEN I DANMARK: TID, Postbox 9071, 1309 Kobenhavn K. Contacts: Solveig, chairwoman, +45 44999920, Fax +45 44959573. Fyn Mircll, +45 64801810, phone & fax. Jylland Cille, +45 97742299, phone & fax.
E-mail: *tid@danbbs.dk.*
Web: *http://www.danbbs.dk/~tid.* The club is open to other "TS" also but, the main focus is on crossdressing.

ITALY

ALL—ARCITRANS NAZIONALE: Via Torricelli, 19—20136 Milano. Phone: +39-2-894-01749 (Wednesdays 8-11pm).
E-mail: *arcitrans@iol.it.* Contact: Mirella Izzo. T-civil rights group.

NORWAY

FPE-NE NORWAY: Box 1968, Vika, N-0125 Oslo.

EUROFANTASIA: Box 442, N-4301 Sandnes. Phone & FAX: +47-51-66-24-22.
E-mail: *jennys@transgender.org.*

SWEDEN

TS—BENJAMIN: PO Box 9083, S 102 71, Stockholm. Phone: +46-40-611-9923, Tues. 7-9 pm CET.

FPE-S SWEDEN: Box 49029, S-400 64 Gothenburg. Phone: +46-8-34-1316.

PHI PI EPSILON SVERIGE: Box 529, S-101 30 Stockholm. Phone: 08-604-13-93.
Web: *www.fpes.org.*

FINLAND

DREAMWEAR CLUB: Box 159, FIN-80101 Joensuu. E-mail: *dreamwear@seta.fi*
Web: *www.sgic.fi/~kjl/dreamwear.html*

TRANS SUPPORT CENTER (mail and office) Hietalahdenkatu 2 B 16, FIN-00180 Helsinki Phone: +358-9-612 3243
Fax: +358-9-612 3266
E-mail: *trans.tuki@seta.fi*
Web: *www.sgic.fi/~jase/ttp.*
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E-mail: *ekt@seta.fi.*

TS—TRASEK RY. Hietalahdenkatu 2 B 16 00180 Helsinki. E-mail: *trasek@hotmail.com.*

NETHERLANDS

TS—AIS SUPPORT GROUP: (038) 269845. (Fluent English, Dutch.)

TS—WERKGROEP TRANSSEKSUALITEIT GRONINGEN: EENDRACHTSKADE NZ 19, 9718 BB GRONINGEN, +31-(50) 527-35-89. Contact H.H. VISSCHER,
E-mail: *francina@worldaccess.nl.*

HOMODOK LESBISCH ARCHIEF AMSTERDAM, Nieuwpoortkade 2a, 1055 rx Amsterdam, Phone: 020-60-60-712, FAX: 020-60-60-713, E-mail: *info@homodok-laa.nl*
Web: *www.homodok-laa.nl*

GENDERTEAM AMSTERDAM:
Prof. Dr. L.J.G. Gooren, Dept. Endocrynology/ Andrology, Free University Hospital, PO Box 7057, 1007 MB, Amsterdam. Phne: +31-020-444-0542 ext. 199. FAX: 444-0502.

FTM—HET JONGENSUUR:
Binnenkadijk 178, 1018 ZH Amsterdam. Phone: +31 020-6221710.

TV/TS—LANDELIJKE KONTAKTGROEP TRAVESTIE EN TRANSSEKSUALITEIT: LKG T&T, Postbus 11575, 1001 GN Amsterdam. Phone: +31 10 -453-18-93.
E-mail: *Rosalind@xs4all.nl.*

NEDERLANDSE VERENIGING HUMANITAS: PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. MTF, FTM self help groups.

FTM—MANNENGROEP: c/o Humanitas, PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. FTM support group.

MTF/SO—WERKGROEP FACET: Rode Kruislaan 61, NL—5628 GB Eindhoven. Phone: +31-40-241-5475.

TURKEY

LAMBDA ISTANBUL, PK 103 Goztepe, Istanbul. Fax 90.212.224.3792.

TV/TS—SEXUAL LIBERTIES: Use the above mailing instructions for Travesty/Transsexualle, c/o Iskendar Savasir. Educational outreach for all Islamic countries.

PAKISTAN

KHUSRA OF PAKISTAN: c/o Muhamid Aslam Khusra, PF-34 Abbotabad Hockey Stadium, Abbotabad. Phone: +92-5921-6158 (leave message) or 5921-2858.

BANGLADESH

YOUTH APPROACH: 3, Purana Paltan, Dhaka-1000, Bangladesh. Phone: 88-02-7555321. E-mail: *yadc@bangla.net.*

CZECH REPUBLIC

CZECH TRANSFORUM, prague,
E-mail: *oskar98@writeme.com*
Web: *www.fortunecity.com/village/newcompton/153.* Supporting organization for Czech and possibly Slovak transsexuals. first in the Czech Republic. Just starting to work.

POLAND

THE ASSOCIATION FOR PROTECTING AND HELPING THE TRANSGENDERED PEOPLE "DESTINY". Its headquarters is located at the following address: ul. Kombatantow 5G/1, 80-464 Gdansk, Poland. Phone number: 48 (58) 346-52-54. "Destiny" is a TS support group with heterosexual members, too. The main goal of the Association is to offer the help and support to people who are stigmatized with the Gender Dysphoria.

RUSSIA

TV/TS—ICE AND FIRE MOSCOW: Margaret Mankevitch, c/o Masha Oleheva, 95-1-36 Vernadsky Ave., 117526, Moscow. Write Directly to Margaret Mankevich. DO NOT PUT GROUP NAME OR TITLE ON ENVELOPE.

TV/SO—FPE LATVIA: Elga Remes, Jurmala, 15, PO Box 17 LATVIA LV 2015.

TV/TS/GLBT/CD—CORN-FLOWERS, The Russian Society at the Volga River's Area: c/o Yuri Kumykov, PO Box 10, Saratov RUSSIA. Social group.

AUSTRALIA
NEW SOUTH WALES

FTM—BOYS WILL BE BOYS: PO Box 1349, Strawberry Hills, 2012. Tel:+61-02-319-2034.
THE GENDER CENTRE INC.: PO Box 266, Petersham, NSW 2049. Telephone:+61-02-9569-2366. E-mail:
gender@rainbow.net.au. Support group, counseling, referrals, accommodations, HIV information/materials.

AIS SUPPORT GROUP AUSTRALIA: P.O. Box 1089, Altona Meadows, Victoria 3028 Australia. +61 03 9 315 8809 (Tony)
aissg@iprimus.com.au

CD—LES GIRLS: PO Box 504, Burnwood, 2134.

SEAHORSE SOCIETY NSW: PO Box 168, Westgate, NSW 2048. Telephone: +61-02-9716-9439 (Thurs. eve.) .
E-mail: *seahorse@cia.com.au*

SEX WORKERS OUTREACH TRANSGENDER SUPPORT PROJECT: SWOP, PO Box 1453, Darlinghurst 2010. Phone: +61-02-212-2600; FAX : 212-3978.

TRANSGENDER LIBERATION COALITION: TLC, PO Box 208, Kings Cross, 2011. Phone: +61-02-358-5664.

QUEENSLAND

IS—MARY RUSSELL: PO Box 3371, Logan Hyperdrome, Loganholme, 4129.

AUS. TRANSGENDERIST SUPPORT ASSOC. INC.: ATSAQ, PO Box 212, New Farm, 4005, Phone: +61-07-846-3787 (24-hour helpline), 236-2400, FAX 236-2398.

FTM—BOYS WILL BE BOYS: PO Box 212, West End, 4005, Phone: 07-846-3787.

GENDER CLINIC: 484 Adelaide Street, Brisbane, 4000. Phone: +61-07-839-8262.

AUSTRALIAN TRANSGENDER SUPPORT ASSOC.: PO Box 212, New Farm, Brisbane, QLD 4005. Phone: +61 03-846-3787. Fax: +61 03-254-2680. Support group, professional services and referrals, 24-hour help line.

SEAHORSE SOCIETY OF QUEENSLAND: PO Box 574, Annerley Brisbane, 4103. Phone: 61-7 38922124.

SELF HEALTH FOR QUEENSLAND WORKERS IN THE SEX INDUSTRY: SQWISI, PO Box 689, West End 4101. Phone: +61-07-844-4565. FAX: 844-8840.

SOUTH AUSTRALIA

CARROUSEL CLUB INC: a non-profit group that provides a social outlet and support for crossdressers and transsexuals of all ages and nationalities. PO. Box 721, Marleston SA 5033, Australia. Phone +61 8 8411 0874 /
E-mail: *ccsai@hotmail.com*
Web: *www.geocities.com/carrousel_2000*

TRANSGENDER INFORMATION SERVICE OF SOUTH AUSTRALIA: Contact: Lana Barlow, 8 Mawson Rd, Meadows, South Australia, 5201

CHAMELEONS GROUP: PO Box 907, Kent Town, 5071. Phone: +61-08-362-1611.

SOUTH AUSTRALIA TRANSSEXUAL SUPPORT: Phone: +61-08-362-3223, Gayline; 362-1611, Jenny.

TASMANIA

TS—TASMANIAN TRANSGENDER SUPPORT GROUP—PO Box 2150, Hobart, Tasmania 7001, Australia.

VICTORIA

CHAMELEON SOCIETY OF VICTORIA INC.: PO Box 500, Williamstown, Victoria 3016. Phone: 61-3-93159172.
E-mail: *lynne@melbpc.org.au.*
FTM TS—BOYS WILL BE BOYS: PO Box 328, Northcote, 3070.

GENDER DYSPHORIA CLINIC AT THE MONASH MEDICAL CENTRE: Clayton Campus, 246 Clayton Road, Clayton 3168. Phone: +61-03-955-1437, ask for Dawn.

SEAHORSE CLUB of VICTORIA, INC.: GPO Box 2337V, Melbourne, Victoria 3001. Phone: +61 359-711-684. Support group.

TRANSGENDER LIBERATION AND CARE: TLC, PO Box 1674, South Preston, 3071. Phone: +61 394-811-506, ask for Sharon. E-mail: *gayle@melbpc.org.au.*

WEST AUSTRALIA

CHAMELEON SOCIETY: PO Box 367, Victoria Park, 6163. Phone: +61-01-577-1753.

GENDER COUNCIL OF AUSTRALIA (W.A.) INC.: PO Box 58, Victoria Park, 6110. Phone: +61-09-362-5447.

WATS SUPPORT UNITY AND PRIDE: WATSUP, PO Box 771, Doubleview, 6018.

NEW ZEALAND

IS—INTERSEX SOCIETY OF NEW ZEALAND: PO Box 9196, Wellington. Phone: +6 4 4727386, FAX: +6 4 4727387.

ALL—AGENDER NEW ZEALAND, PO Box 27-560, Wellington. Phone: +64 025 5750914. New Zealand Support Group for all transgendered people.

NEW ZEALAND GENDER DYSPHORIA FOUNDATION: NZGDF, PO Box 2827, Auckland.

TOPS: PO Box 68-509, Newton, Auckland. Phone: +64 9 3666 106. Fax: (09) 3666 106-8462 549. Support group and trans friendly medical clinic.

O.N.T.O.P. WELLINGTON: Ongoing Network Transgendered Outreach Project. P.O. Box 11-412, Manners Street, Wellington, NZ
E-mail: *ontopnz@pacificwest.com*
Web: *http://welcome.to/ontopnz*
A project of the "New Zealand Prostitutes Collective", provides support and information to the transgender sex industry workers community as well as referrals to other support networks.

JAPAN

ELIZABETH CLUB: 5-32-18 Kameido, Koto-ku, Tokyo 136. Phone: +81-3-3683-6092.

ELIZABETH NAGOYA SHOP: 1-13-15 Noritake Nakamura-Ku, Nagoya-shi 453.

FTM NIPPON: c/o Adachi-Ku, Adachi-Nishi-post office, Tokyo 123.
E-mail: *ftmjapan@mixm.meshnet.or.jp.*
Support group and professional services. Newsletter is in Japanese only. Correspondence in English is acceptable.

ASIAN TS CLUB: c/o FTM Nippon, Adachi-ku, Adachi-Nishi Post Office, Tokyo 123. Asian international TG

TAIWAN

FEMININE BOY'S CONCERN ASSOCIATION: Contact: Peter Tehua Kao, 2F, #29, Lane 97, Chien-kuo Road Hsin-tein, Taipei, Taiwan, Phone: +886-2-29112414.
E-mail: *peterkao@tpts5.seed.net.tw*

The IFGE is a 501(c)(3) non-profit organization providing outreach to and for the transgender community. Among its many other activities, IFGE publishes and distributes gender related books, magazines, videos and tapes.

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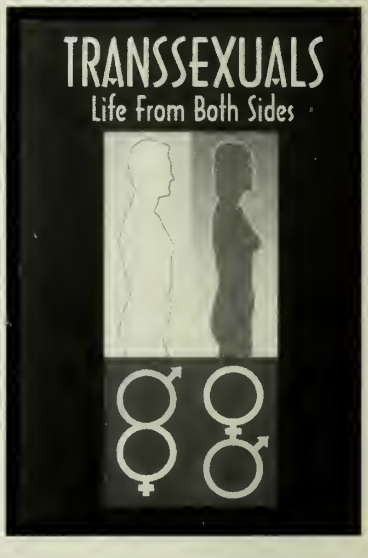

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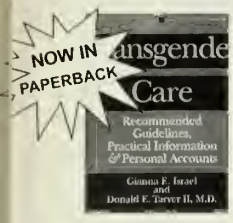

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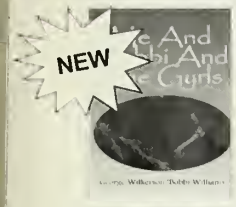

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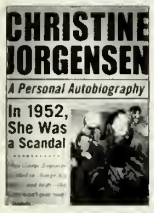

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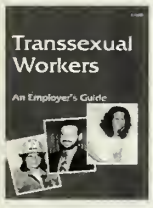

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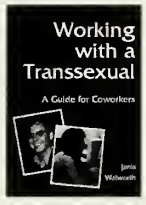

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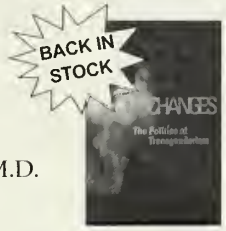

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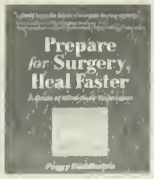

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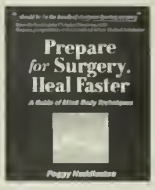

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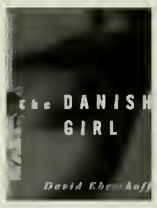

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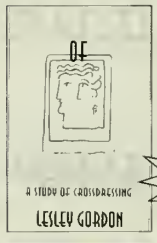

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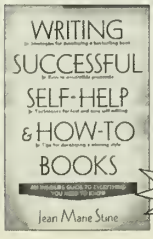

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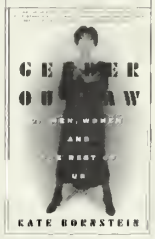

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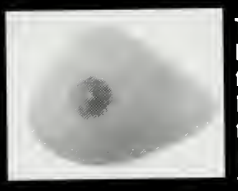

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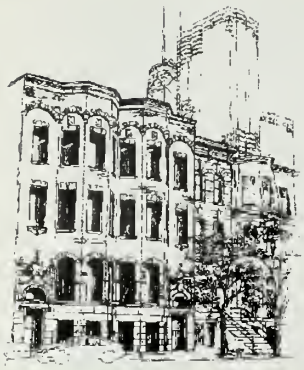


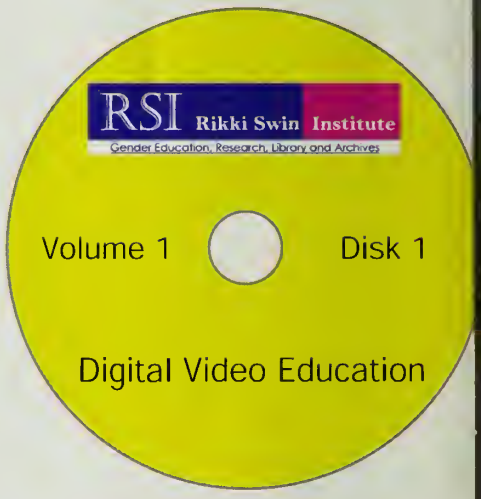
RSI Rikki Swin Institute

Gender Education, Research, Library and Archives

The remodeling is done and our doors are now open... and now that they are...

Melinda Swin pictured - photo by Laurie

Our staff is now working hard to catalogue all the materials that were generously donated to the library from such people and organizations as IFGE, OIGS, Dr. Virginia Prince, Betty Ann Lind and others.



Our staff has also started the production of the first RSI DVE disc for distribution to professionals worldwide. We will soon begin airing it on local cable stations here in the Chicago area, and offer a streaming video version on our website. Please go to our website for more details... www.RSInstitute.org

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Our Mission

Stimulate changes in culture to improve transperson* understanding and acceptance

* "Transperson" A term that includes crossdressers, transgenderists, transsexuals and others having a gender related issue.

RSI Activities

Library and Archives; A public facility housing an extensive collection of materials pertaining to gender issues.
Conference co-sponsorship; The Institute brings the foremost gender care professionals from around the world to speak at local area gender conferences.
Digital Video Education; The Institute produces a quarterly DVD educational series, each dealing with a specific gender topic.
Research; The Institute conducts anecdotal research for enlightenment.

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